NEW ENGLAND SPECTATOR.

A FAMILY PAPER, DESIGNED TO PROMOTE THE STUDY OF THE BIBLE, FAMILY RELIGION, ACTIVE PIETY, THE ABOLITION OF WAR, SLAVERY, LICENTIOUSNESS, &c. AND THE CIRCULATION OF USEFUL INTELLIGENCE

VOL. III. No. 12. WHOLE No. 124. BOSTON, WEDNESDAY, MARCH 22, 1837. WM. S. PORTER, EDITOR & PROPRIETOR.

SPECTATOR.

SATURDAY, MARCH 18, 1837.

Cheap Churches

We are heartily glad to see the following article, which is copied from the Boston Recorder. It is pleasant to find individuals and families sustaining, on principle, a system of economy. But when a community, as in this instance, exhibits the influence of the same principle, it is most cheering to those who believe that the increase of vital, individual piety and the conversion of the world are intimately connected with such a state of religious knowledge and feeling as the exercise of this economy implies. w.

According to the Episcopal Recorder a church has lately been erected in Middletown, New Jersey, for $1,300 to $1,500, which will easily accommodate 300 people. Middletown has a population of from 5,000 to 6,000 people and yet a church which costs less than $1,500 is thought sufficient for every needful purpose. When the society becomes too large for it, we are told, they can build another.

This circumstance is the more worthy of notice from the fact that it is so uncommon. How different from the course pursued, by a small country parish, not 20 miles from Boston, in a town not much larger in point of population than Middletown, where, instead of expending $1,000, they have actually laid out nearly $15,000 on a church & all to accommodate less than 300 persons? I do not say that it might not accommodate more—it undoubtedly might. But to render it capable of holding a larger number, a deep debt has been incurred.

Let it not be said that the church in Middletown is not built in a style suitable for a town near the metropolis of New England. Read the *summary* of the bills for erecting it, in the Episcopal Recorder for March 4, and you may perhaps think otherwise.

A church to accommodate 500 or 600 persons, in city or country, is large enough. No larger church ought ever to be built. The reason is, that no minister can do justice to the weekly and Sunday wants of a parish larger than this, and therefore a large church is not needed. But such a church would not cost over $4,000, I think, in any situation, and built in the best reasonable style. Such churches could be built, as the Recorder says, "without begging and without embarrassment." And on this plan our small parishes as well as large ones could have churches. Now how many go without because they cannot build in just such a magnificent style? Can it be right in Christians to sustain such expensive fashions. A Plain Man.

Small Pox.

A committee of the city council of Boston have recently had under consideration the measures heretofore pursued in relation to persons affected with small pox. Their report recommends a discontinuance of the practice of sending such persons to an island in the harbor. An appendix to the report contains the opinion of the consulting physicians of the city of Boston, on this subject, the concluding portion of which is as follows:

We next direct our attention to the inquiry, whether any inconveniences arise from the present system?

"The first which occurs to us is the removal of unfortunate persons attacked with Small pox or Varioloid, from their families to remote and secluded situations. Parents may be removed from their children, husbands from their wives, and servants from those upon whom they have been accustomed to rely. The terrors of such a removal, the separation from families and friends, the exposure to severe weather during some parts of the year, must have an unfavorable and dangerous influence, in cases where the disease is violent, and might in some cases decide the balance between recovery and death, against the unfortunate sufferer. Such a violation of the rights of humanity could only be justified by the necessities of the public good, but no such necessity exists if the opinions expressed above are well founded.

Second. There is an alarm excited once or twice a year under the present system. A case of Small-pox throws a part of the town into confusion, and the existence of a number of cases disturbs the whole city and country.

Third. The operation of the present system is a great and useless tax on the pecuniary concerns of the City.

Further, we ought to state, what in truth cannot be unknown to the City Authorities, that small-pox is not, in ordinary seasons, so contagious a disease as it is commonly believed to be. Since the present organization of the City Government the Consulting Physicians have been constantly called on to visit persons attacked with small-pox, and never have in a single instance communicated the disease. We could state numerous facts of a similar character, which would satisfactorily prove that small-pox is not ordinarily a very contagious disease.

For these reasons this Board are unanimously of opinion that the practice of removing from the City persons affected with small pox should be discontinued after the first day of March next.

In the mean time they would recommend, that there should be a general vaccination of those who have not already undergone this operation. That measures should be taken both now and hereafter to enable those who wish it, to be vaccinated free from expense; and that all citizens who have not been re-vaccinated and have not full confidence in having had genuine cow-pox, should be advised to attend to this precaution.

Signed,
JOHN C. WARREN.
BENJAMIN SHURTLEFF.
GEORGE HAYWARD.
JOHN RANDELL.
GEORGE SHATTUCK.
Consulting Physicians of the City of Boston.

Extract from the report of the steward of the McLane Asylum for the Insane, 1836.

"The system of Moral Management pursued is the same as that of the last year, and will be seen by reference to the last Annual Report. Our amusements are various and numerous. We keep a carriage, two carryalls, one chaise and four horses, which are devoted almost exclusively to the use of the patients. Many of them ride every fair day, and have, the last year, ridden ten thousand miles. The Males are also engaged at bowls, quoits, bass-ball, fishing, fancy painting, walking, dancing, reading, swinging and throwing the ring, &c. Of the one hundred and three Male patients who have been in the Institution during the year, seventy have been engaged in out-door amusements, passing, in this way, three thousand five hundred and forty-one hours. Seventy-seven have walked ten thousand four hundred and thirty-one miles. Some have walked, individually, over one hundred and fifty miles per month. Twenty-four have occupied one hundred and nineteen hours in fishing.

In our "Labor Department" the patients have been equally active and interested. Seventy-seven of the Males have engaged in manual labor, and have worked, allowing six hours per day, (more than which no patient has been asked to work) one thousand seven hundred and ninety-eight days.

Gardening, the cultivation of flowers and farming, as usual, have occupied and interested many of the patients during the whole season. The tastes and wishes of each individual have been in all cases, consulted as far as possible; and while some were engaged with the team, others would be equally ambitious to excel in planting, hoeing, or in displaying their taste in the arrangement of the flower-beds and borders. Thus their irritability was expended in healthy exercise and occupation, and instead of meeting them in the halls in tattered garments with oaths and imprecations, we are greeted in the walks with the affectionate grasp of friends, their countenances glowing with pleasure and contentment, and each commenting, in his own way, upon the business of the day.

Nor has our labor resulted in mere amusement, as the harvest of our crops abundantly testifies. Our farm and lands, inclusive of all the grounds occupied by the buildings and courts, consist of twenty-five acres. We have raised, for the most part, vegetables enough of every kind to supply the Institution for the year, and have cut hay sufficient to keep five horses and six cows, besides storing eighty barrels of apples and fifty bushels of pears. We have also made rose-water enough for medicinal and culinary purposes, and disposed of fifteen dollars worth. The net profits of our farm and garden, for the past year, have been $500,00.

In April (the 20th) we opened the dome of the Male wing as a carpenter's shop for the patients, having previously secured the services of a judicious carpenter to superintend and work with them; and although we were confident of success, our hopes have been more than realized. Not the least accident has occurred, although the patients have not been restricted in the use of tools, and herein, as I conceive, our safety lies. The patients feeling themselves under no restriction, consider that they are placed upon their honor, and their self-respect being called into action, they would not forfeit the confidence and good opinion of the officers for any consideration. Give a man constant employment, treat him with uniform kindness and respect, and however insane he may be, very little need be feared from him, either of mischief or violence."

The last Liberator contains a letter from George Thompson. We make room for a short extract to show the success of his labors in England for the cause of Abolition.

It is now just twelve months since I resumed my labors in this country. On reviewing those labors, and estimating their results, I find abundant reason to thank God and take courage. Though the work of travelling and lecturing has devolved entirely upon me, yet I have been able, by rapid movements, and the choice of the more central and important towns—with the aid of the press and the co-operation of local friends—to diffuse throughout the country a vast amount of information. The controversy with Dr. Cox and the discussion with Mr Breckinridge have tended greatly to the advancement of the cause. Almost every dissenting body in our land has discussed the subject in its ecclesiastical assembly, and adopted resolutions, memorials or epistles for promulgation amongst the churches of America. Besides the action of Conferences and Synods, Yearly Meetings and Baptist and Congregational Unions, a multitude of smaller associations and individual churches, and public meetings in towns and cities, have given expression to their views and feelings in reference to the slavery of the United States, and in favor of Universal Emancipation. I trust the feeling will be still deeper and wider, and lead to yet more vigorous and efficient action.

For the New England Spectator.

American Education Society—No. 1.

Mr. Editor,—With your permission I propose to address the public in a few brief numbers respecting this Institution. As it has become one of our leading objects of benevolence, and is by many deemed fundamental to the support and ultimate success of most other kindred institutions, I consider it important that the Christian community be made acquainted with its history, its principles, the success which has hitherto attended its operations and the claim which it has on their sympathies and their patronage. Its great object from the beginning has been to bring the youthful talent and piety of the church into the service of the Redeemer, and to cause them to be so employed, that they may contribute most to advance his cause, and to promote the best interests of the spiritual community and of the world. We may trace the origin of the American Education Society to a little circle of ladies in Boston. These persons were accustomed to hold a weekly prayer meeting. As they met from time to time in supplication for the enlargement of the Redeemer's kingdom, they became much affected by the moral desolation which the world presented around them; and hence they resolved to unite with others in forming a society to aid indigent pious young men in obtaining an education for the Christian ministry. This led to the organization in March 1815, of an association of ladies, styled the "Education Society of Boston and its Vicinity." On the twenty ninth of August in the same year, the American Education society was formed. The first president was the Hon Wm. Phillips, for a number of years lieutenant governor of this commonwealth. At the time when the institution was organized this venerable man is reported to have said: if this society should be the means of putting twenty young men into the ministry, who could not otherwise be prepared for it, it would do great good. That he said right every one must admit, who puts a just estimate on the preaching of the gospel. How far his most sanguine expectations have been already surpassed will appear in the progress of my statements. In March following the society commenced its operations. During the year 1816 it made appropriations to seven beneficiaries. The first of these was Rev. Samuel Moseley, a minister much beloved and esteemed, who was called to his rest in early life from missionary labors among the aborigines of our country.

It is deeply interesting to trace the progress and to mark the success of an institution, whose beginning was so small and feeble. From the first it has had to struggle with difficulties unknown to other benevolent institutions. Often and to a fearful amount has its treasury been overdrawn. Still, with devout gratitude it ought to be acknowledged that the eye of the great Head of the church has been over it for good. In support of this statement I am happy to adduce the results of the institution from its commencement, and especially during the last few years. It is now a considerable period since the directors gave a pledge to furnish aid to every young man in preparation for the Christian ministry who should ask it, possessing suitable qualifications. This pledge they have been enabled fully to redeem. They also feel strong confidence, that they shall not be left to the necessity of coming short of it. In twenty one years since the society commenced operation, it has aided more than twenty-five hundred young men in preparation for the Christian ministry. Of these at least nine hundred have entered on the work of preaching the unsearchable riches of Christ in our own country or in foreign lands. Between one thousand and twelve hundred are now prosecuting their studies in one hundred and sixty literary and theological institutions, in preparation for the same work. Others have gone down to an early grave; or have changed their purpose and devoted themselves to a different course of life; or have been stricken from the list of beneficiaries for the want of requisite moral or intellectual qualifications. For the last three years, one hundred each year—more than a fourth part of all who are annually educated for the ministry in our country—have been brought into the American pulpit by the assistance of the American Education society. Of the nine hundred who have been put into the ministry by its means, about sixty have gone as missionaries to the heathen, and between three and four hundred have been employed as missionaries in our own country. Many others are now occupying stations of the first respectability and usefulness in the public institutions or the churches of the American Union.

It is a decided token of the prosperity of the Education society, that the number of beneficiaries is still increasing. At the quarterly meeting of the directors in January last, ninety three new beneficiaries were added to their list, a considerably larger accession than was ever before made on a similar occasion. An increase is likewise experienced from year to year in the amount of funds received. During the five years preceding the annual meeting in May last, more was collected in aid of the institution than during the previous fifteen years. But with all these tokens of favor from God and his people, the society is at present much embarrassed for want of funds. The demand on its treasury has increased more than the supply. At its anniversary in May last the treasury was overdrawn to the amount of four thousand dollars. Since then the directors have been obliged in a degree continually to have recourse to loans. At their meeting in January they found the institution in debt to the amount of NINE THOUSAND DOLLARS. Whether this debt shall continue to accumulate, till the operation of the society shall be impeded by the want of funds, the Christian public must decide. As to the rejection of any indigent young men of talents and piety who ask aid in preparing to preach the gospel of the grace of God, it must not be. Every intelligent friend of God and his country, and every one who wishes well to a dying world, must agree, that this should be wholly out of the question.

ANSEL NASH, *Gen. Agt. of A. E. S.*
Worcester, March 3d, 1837.

The Right of Petition

From Human Rights.

The only good end of government is to secure the rights of the people. It is the people's way of keeping individuals in their proper places. But the government cannot accomplish its object without hearing the peoples' complaints. How can it defend a man's rights till it knows his wrongs? And how can it know, till it is told? And who more capable of telling than the aggrieved party? The moment the government refuses to hear a certain class of people, that moment it refuses to do its appropriate work towards that class. To them it is no government, but a tyranny. The moment it refuses to hear in regard to a particular wrong, or violation of inalienable right, that moment it refuses to do a part of its work, and becomes, in fact, an accomplice to that wrong. —The very existence of a government gives to every human being under it the right to be heard by it. Any other supposition leads to downright despotism. Suppose the government should declare that freemen only have the right of petition; it might as well give over the whole people to slavery. Not a man is safe. The government has refused to insure his liberty one moment longer than he actually hold it. While he keeps himself unfettered he may send his prayer to the government and be heard; but if some ruffian puts handcuffs on him, claims him as property and beats him as a brute, he cannot be heard, he loses the protection of government,—he is a *slave*.

So far as the protection of LIBERTY is concerned, a resolution not to hear the petition of slaves, is the same thing as if the government should sheathe the sword of justice, fold its hands and go to sleep. Every body knows that the sword of justice cannot touch a man till he has committed some wrong—it cannot touch a kidnapper before he has reduced a person to slavery. Hence, of it may not touch him after he has done it, it might as well be made of lath. And to say that he who has been reduced to slavery shall not invoke justice, is in truth to say he shall not have it.

But the Constitution of the United States has not left the right of petition, bulwarked as it is by the plainest dictate of common sense, at the mercy of Congress. It has thrown its shield around it as one of the life-blood rights of the people. It has expressly forbidden Congress to pass any law abridging the right of the people—any and every part of the people—to petition for "the redress of grievances"—not of their own grievances merely, but of any that may exist within the power of Congress to remove.

Upon this sacred right of the people the last Congress has openly trampled. It has refused to hear or consider any and every petition, in the remotest degree relating to slavery. It has solemnly declared, in its popular branch, that to receive a petition from slaves would be beneath its dignity, and that slaves do not possess the right of petition. Let a freeman of the District of Columbia fall under the hammer of the auctioneer, and the House of Representatives becomes deaf to his complaints. It is in vain that he pleads his right to freedom and citizenship. The dignity of Congress cannot stoop to listen to a slave.

In relation to this most important subject—the most vitally important that ever came before the American Congress, we invite the attention of the reader to the following eloquent remarks of the HON. JOHN QUINCY ADAMS. The moment when he uttered them was the most honorable of his long and honored life. Mark the writhings of the snaky-many-headed monster beneath his feet.

SPEECH OF MR. ADAMS.

My colleague (Mr. Cushing) has more forcibly than I can do, already discussed the proposition of the freedom of petition. He has shown that it is a right not derived from the Constitution; not given by parchment, but prior to the Constitution; given, by the God of nature, to every man when he created him: it is the right to implore favor, to seek for mercy! a right which the framers of our Constitution would have spurned the very idea of abridging or limiting, or restricting to any particular color or class of men! He recognized this right as belonging to all men in the Constitution which they framed; and, in that Constitution, sir, instead of imagining any limits to this right they solemnly declared, in that instrument, that it should not be abridged! Yes, sir, that it should not be limited—they recognized no limitation of any kind to this sacred right. It is, sir, a right belonging to every human creature, which does not depend upon the condition of the petitioner, and which cannot be denied to man in any condition. This, sir, is the principle involved in the inquiry put by me to the chair—a principle more than recognized by the Constitution, which has declared that this right shall suffer no abridgment, no limitation whatever! If you now abolish this principle, this first and humblest right given from God to every human being, a limitation will next be put to the right of petitioning, in the fullest extent to which party madness might hereafter be inclined to carry it. If the House shall decide that the paper I possess comes under the order of the House of the 18th of Jan., I will present the petition, and in doing so shall be doing my duty —a duty of the highest importance to my country, to humanity, and to human nature.—What, sir? Will you put the right of petitioning, of craving for help and mercy and protection, on the footing of political privileges? It is an idea which has not even been entertained by the utmost extreme of human despotism; no despot, of any age or clime, has ever denied this humble privilege to the poorest or the meanest of human creatures. If this House decides that it will not receive petitions from slaves, under any circumstances, it will cause the name of this country to be enrolled among the first of barbarous nations. A petition is supplication for what? For relief from those who have the power to give relief, and who are placed in a situation to attend to the cry of distress. —That would be a sad day, sir, in my opinion, when a vote should pass this House that it would not receive a petition from slaves. What would it lead to? When the principle is once begun of limiting the right of petition, where would it stop? —Gentlemen have objected to the petition immediately preceding that which I presented, because it came from colored people; from color! That, sir, is giving *color to an idea* with a witness! The honorable gentleman makes it a crime because I presented a petition which he affirms to be from colored women, which women were of infamous character, as the honerable gentleman says—prostitutes, I think the gentleman said.

Mr. PATTON explained. He (Mr. P.) did not say they were prostitutes; the objection he made was that the petition *came* from *free mulattoes* in the south; he did not object on the ground of opposition to the right of petition, but because he (Mr. P.) considered that the House ought to refuse to open its doors to applications from the southern states. As to the infamous character of the women in question, he mentioned that, not as if he deemed it a reason for refusing the right to petition, but because he wished to wipe away the stain from the ladies of Fredericksburg, as these women had been called "*ladies of Fredericksburg*" by the honorable gentleman (Mr. Adams). He (Mr. P.) was sure that no ladies from Fredericksburg had sent such a petition to this House.

Mr. ADAMS continued. He (Mr. A.) was not certain that he called them ladies, or whether the petition itself had not stated that they were ladies. Whenever he presented petitions from ladies, he was not in the habit of using that term for their designation; the word *woman* was an expression much dearer to his heart than that of "*lady*." But, to return to the idea he was about to enforce. He (Mr. Adams) thought the honorable gentleman had said that they were infamous; but the proposition which he would ever maintain was that the sacred right of petition, of begging for mercy, as it did not depend upon condition, so also it did not depend upon character; it was a right which could not be denied to the poorest, the humblest, and the most wretched; and, moreover, it was a right which could not be refused to the most vile, the most abandoned, or the most infamous. He (Mr. A.) did not, however, know they were in the present case infamous, but he thought that was the word used in debate by the honorable gentleman, (Mr. Patton,) and that it was so reported in the National Intelligencer.

Mr. PATTON again explained. He (Mr. P.) had not said that he knew those women.

Mr. ADAMS continued. He was glad to hear the honorable gentleman disclaim any knowledge of them, for he had been going to ask, if they were infamous women, then who was it that had made them infamous? Not, he believed their own color, but their masters; and he had heard it said in proof of this fact, and he was inclined to believe it was the case, that there existed great resemblances in the south between the progeny of the colored people and the white men who claimed the possession of them. Thus, perhaps, the charge of being infamous might be retorted upon those who made it, as originating from themselves. (Great agitation in the House.)

Mr. GLASCOCK here interposed, and produced from the Clerk's table the original petition referred to, and said that it bore on its back an endorsement in Mr. Adams' hand; "from nine ladies of Fredericksburg." (Cries of order.)

Mr. ADAMS continued. He (Mr. A.) would observe that he did not know they were colored people; whether they were called ladies or women was very indifferent; the term woman was enough for him. But (observed Mr. A.) if you once admit the principle that the right of petition is limited, and will not apply to slaves, the next thing will be to limit it still further, by extending the limitation to free colored people; and, after this the next limitation will be to the question of the character of the petitioners; then the next limitation will be to inquire on what side of political parties are the petitioners, and then, sir, from one side all petitions will be perfectly good and receivable, but on the other side all the petitions will be from people of bad character, according to the representations of any member who may say he does not know who they are; they will be all infamous, sir, who are on the wrong side. This will be the case. To this state will things come if the right of petition shall be limited by peculiar distinctions, and shall be made to rest on such grounds as those which have been relied upon in this debate.

The Inaugural Address.

Mr. Van Buren has delivered an Inaugural Address, which, probably, most of our readers have already perused, but which, as a portion of the history of the times, we insert in our paper. It is longer than the Inaugural Address of his immediate predecessor, but does not contain a tithe part of its pith. It professes to be an avowal of the principles by which the new President intends to be guided in his administration of the government; but with the single exception of the principle of opposition to the abolition of slavery in the District of Columbia, which it expresses with most uncalled for and unbecoming haste and positiveness, he might, with as much propriety have sung Yankee Doodle or Hail Columbia, and called it "an avowal of his principles." With the exception of that indecorous announcement of a predetermination to exercise his veto against any measure of abolition which Congress may possibly think proper to adopt during the next four years, the address contains no exposition of political principles whatever. It concludes with a statement, in general terms, that Mr. Van Buren intends to adhere strictly to the letter and spirit of the Constitution; but as this is a duty imposed upon him, in the most explicit manner, by the terms of his oath of office, it cannot be considered of any weight as a separate avowal of the principles by which he will be guided. The address, therefore, as an avowal of guiding principles—save only the principle of extreme opposition, under all possible circumstances, to the abolition of slavery—is little better than a nonentity. Mr. Van Buren commences his administration as a man of a single principle.

One of the administration journals of this city, the Evening Post, excuses the vagueness of Mr. Van Buren's address, on the ground that an inaugural speech does not present an occasion for the proposal and discussion of particular measures which, it thinks, are more properly reserved for an annual message to Congress. We should acquiesce in the justice of this remark, if Mr. Van Buren had not himself put this address before his countrymen as "an avowal of his principles;" but having done so, we are compelled to try it by the standard he has furnished. The Evening Post further says, that for aught it can see, Mr. Van Buren "has laid down the general rules by which he intends to be guided with as much particularity and distinctness as any of his predecessors." We are afraid the Evening Post, at the time of making this remark, had neither the inaugural speech of Jefferson nor that of Jackson within the sphere of its vision.

But it is not so much for what it has omitted to say, as for what it says, that we feel dissatisfaction with this inaugural address. We dislike exceedingly both the tone and spirit of its remarks on the subject of slavery. On that one topic, there is, indeed, no want, but a superabundance of "particularity and distinctness."—Mr. Van Buren is the first President of the United States who, in assuming that office, has held up his veto power, in terrorem, to the world, and announced a fixed predetermination to exercise it on a particular subject, no matter what changes may take place in public opinion, or what events may occur to modify the question on which his imperial will is thus dictatorially announced.

Nothing but the clearest warrant of constitutional obligation could excuse this precipitate expression of a determination to exercise a power lodged in the executive, not for the purpose of holding it up to intimidate a co-ordinate branch of the government, and restrain it from the freest exercise of its functions; but for the better purpose of being discreetly used, in the last event, after the subject had undergone all the investigation and discussion that might be deemed necessary as preparatory to legislative action, uninfluenced by any premonition or threat from the executive department of government. For Mr Van Buren, standing on the threshold of his administration, to announce to the world that he will veto any bill which Congress may pass on a particular subject, is as gross a breach of public decorum, and as violent a stretch of his proper duties, as it would be for the Supreme Court to pass a solemn resolution, declaring that if Congress enacted such or such a law, they would pronounce it unconstitutional, and set it aside accordingly, the moment any question under it should come before them for adjudication. The illustrious man who has just retired from the office of Chief Magistrate has not hesitated to exercise his constitutional negative, whenever called to do so by a sense of duty; but, dictator as he has been freely termed by his opponents, he never so far transcended the obvious bounds of political propriety, as to announce to the people, in advance, that he meant to use that power in a suppositious case.

Nothing, we repeat, but the clearest warrant of constitutional obligation could possibly excuse the step which Mr. Van Buren has thought proper to adopt. Is any such warrant alleged? Does the address state any such clear constitutional interdiction of a legislative power in Congress over slavery in the District of Columbia? Does Mr. Van Buren venture to affirm that such a law as he declares his intention of vetoing would be a violation of any article or clause in the federal compact? No! he believes that such a course will be "in accordance with the spirit which actuated the venerated fathers of the republic," but does not pretend that such a spirit has made itself palpable and unequivocal in any of the written provisions of the instrument which he has sworn to maintain. If this early announcement of his intentions with regard to one subject which, if raised, he is determined to exercise with the spell of the veto, is justifiable, why not carry out the new scheme of government, and favor the world with a full list of topics, on which Congress must not act without the fear of the President's negative before their eyes? It might save much fruitless legislation to have the predetermination of the executive formally made known on all questions of legislation; but without such an avowal of them, conjecture may go widely astray, since there is no other very certain mode of ascertaining what is or is not, in Mr. Van Buren's belief, according to "the spirit which actuated the venerated fathers of the republic."

Mr. Van Buren's indecent haste to avow his predetermination on the subject of slavery has not even the merit of boldness. It is made in a cringing spirit of propitiation to the south, and in the certainty that a majority at the north accorded with his views. His sentiments on the subject of slavery, so far as it can become a question for federal legislation, were well understood before. They had been distinctly expressed, and he had been supported with a clear knowledge of his opinions on that topic, and a clear apprehension of what would in all probability be his course, should executive action become necessary. There was not the slightest proper occasion, therefore, *for anything beyond a calm repetition of his previously expressed sentiments*. The Veto Pledge is the peace-offering of an ignoble spirit to appease the exasperated slaveholders of the south. What a mockery it would now be, if in the course of the next four years, such a change should take place in the public mind (and such a change is clearly within the scope of possibility) as that a large majority of the people should demand the abolition of slavery at the seat of the federal government, and Congress, in compliance with the demand, should pass a bill to that effect—what a mockery, we say, it would be to present the measure to the President for his approval. He would answer, "I am pledged to use my veto." But the opinions of men have changed since that pledge was given. "No matter, it was unconditional, and must be fulfilled." But the facts elicited in the discussion of the subject prove incontestibly that the measure is demanded by a regard for the prosperity of the country. "No matter: I am pledged." But the free states have solemnly resolved that they will no longer be bound in union with the slave states, if the condition of the league requires the perpetuation of slavery in the ten miles square placed under the exclusive control of the federal government, and therefore this measure is necessary for the preservation of the Union. "No matter; I am pledged. I am pursuing a course in accordance with the spirit which actuated the venerated fathers of the republic, and I cannot be moved from my fixed and predetermined purpose. I told the people in the outset of my administration what I meant to do. They had ample warning, and ought not to have changed their minds, for, being solemnly pledged to veto any bill for the abolition of slavery in the District of Columbia, I cannot now recede."

There is a single phrase in the anti-abolition portion of Mr. Van Buren's address, upon which we shall make one additional comment, and then dismiss the subject. Alluding to the pro-slavery mobs and riots which have taken place in various parts of the country, he says, "a reckless disregard of the consequences of their conduct has exposed individuals to popular indignation." This is an admirable version of the matter. The issuing of a temperate and decorous newspaper, in which a question of great public moment was gravely discussed, showed, beyond all question, a most "reckless disregard of consequences," deserving the harshest rebuke; and the conduct of the mob that broke up the press, demolished the house which contained it, and shockingly maltreated the person of the editor, was merely a natural and justifiable expression of "popular indignation." They who thought the Constitution vouchsafed to them the freedom of speech and of the press were criminal to act under that singular delusion; while they who dragged these atrocious men from the sanctuaries of their homes and from the sanctuaries of God, from their firesides and from the pulpit, pelted them with stones, tore their garments from their limbs, steeped them in seething tar, and heaped all manner of injuries on their defenceless heads—these men were "true friends of the Constitution," and animated by "the spirit which actuated the venerated fathers of the republic." Mr. Van Buren does not say so in express terms; but he alludes to their atrocities in language so soft and sugary, as to sound almost like positive approval.

On the whole, we consider this Inaugural Address as constituting a page of Mr. Van Buren's history which will reflect no credit upon him in after times. PLAINDEALER.

From the Mothers Magazine.

A Strict Regard for Truth.

A strict regard to truth should influence the conduct of mothers in their daily intercourse with their children. "*I thought you would not do wrong*," said a young lady to her mother, referring to her childhood, "and I watched you closely to satisfy myself whether you would or not. I even hoped that I should detect you in a falsehood. One day I went to school in the morning, fully believing I had done so; but found, on returning home, that I was mistaken." Of all this, the mother was ignorant. How strikingly does this fact prove, that our children are constantly acting as spies upon our conduct, and that we may easily lead them in a course of sin without being sensible of it! The fact was simply this; the child had frequently expressed a strong desire for a particular kind of food, and had often been told that she should have it as soon as convenience permitted. This had occasioned delay, until the child believed that her mother had not spoken the truth. As it proved otherwise, her confidence in her mother's integrity was restored, and the little incident never forgotten. Thus a little inattention on the part of the mother might have destroyed her reputation in the estimation of her child, while the mother would never have suspected that she had lent the influence of her example for the commission of a sin of awful magnitude. It is to be feared that many an unsuspecting mother has thus prepared the way, and even given the force of her daily conduct in her family, to any thing rather than truth; and her children being left to make their own inferences and observations, are left to act accordingly. "Train up a child in the way he should go," should be written in legible characters, by fathers, and mothers, in all family matters.

From the Vermont Telegraph.

The Vermont Chronicle and the Liberator, respecting the character of War.

Brother Murray—Casually casting my eye upon a late number of the Vermont Chronicle, I perceived an editorial notice of a remark made not long since by Mr. Garrison, in the Liberator, upon a proposition of Mr. Swift, in the United States Senate, for promoting religious instruction in the the army. The idea advanced by Mr. Garrison was, that it would be about as rational to think of devising a system of religious instruction for a brothel as for an army. This seems to have startled the conductors of the Chronicle as a most shockingly extravagant and profane sentiment.—But is it so? Let us look at the character of war. What is that character? Let us listen to the most distinguished writers of the past and present age.

The late President Dwight in a printed discourse of his, alluding to the American war of Independence, says, the seven years of its continuance lowered down the morality of the nation more than forty years of peace would have done. He was an acute observer, and had been in the army himself, so that his sentiments on the subject must have great weight. Surely an institution that will have such an effect as this, must be bad indeed.

Dymond, that profound moral writer, in that part of his work in which he is discussing the subject of oaths, in speaking of the military one, shows us that it exhibits an extraordinary phenomenon, in that it binds the subordinate to obey his superior in all cases whatever, and that without any exception!—The higher authority must be obeyed, let who will command to the contrary, even if it be God himself!* In this case, conscience, that law of the Creator in the soul, is not allowed to come upon the stage and speak. [Capt. Thrush in his letter to the King of England, in which he resigns his commission as a half-pay officer, on account of his belief that war is incompatible with Christianity, tells his sovereign of a case which he himself, as head of the Empire, had a while before decided, upon appeal. It was that of two officers in the Ionian Isles. They had been required by their commander to take an active part in gracing some one of the Romish festivals in that region. They were Christians, and felt that they could not without sin join in the idolatrous ceremonies of that corrupt Church, and refused. For this they were sentenced as transgressors by a court martial on the spot. They appealed to George 4th. The sentence was confirmed. In doing it he uttered this remarkable sentiment, "if conscience is to be pleaded for disobedience to orders, there must be an end to all subordination in the army."] Why this, says that author, (Dymond,) why this strange peculiarity in the military oath, that it makes no exceptions for conscience and morality? Why, but because it belongs to a custom which itself contravenes all the laws of morality?†!

Perfectly similar to the above, is the sentiment of the celebrated Robert Hall. In a *sermon of his* on the subject of war, he admits that it is a temporary repeal of all those laws.

One testimony more, and that Wm. Ladd's. In a labored essay of his, he proves that Christians should labor and pray for the extirpation of wars because it promotes profanity, sabbath breaking impurity, and every other vice and crime.

Have the above named writers given a just picture of the character and tendency of war? Then let a little more be written on the subject, let this fiend-like custom be drawn out and exposed to day in all its features of deformity, as Alcohol-drinking has been, and not many years will roll over the Christian world, before it will begin to feel that it will be about as rational an undertaking, to teach religion in a house of seduction and ill-fame, as among a class of men whose business it is to spread desolation and death through the earth. If Dymond and Hall are correct, when they tell us that it is the very nature* of war to, (and that it does so far as it goes,) contravene and suspend, all the laws of morality, the time is not distant when all Christians will perceive it, as some are beginning to do now; and then, such men as Colonel Buckadiler and Gardner† will no more be found in the army, than in the dwelling of her whose house is the way to death. A. J.

* It is of great moment that it be considered that there is nothing in war in itself viewed in the abstract, but what is bad. Its whole natural tendency is destruction, and that both in a physical and moral sense.

† The Chronicle speaks of the Centurion. But has it any evidence that he continued in the army after being enlightened under Peter's preaching? We have many instances on record of persons in the 1st and 2d centuries, when the Church was most pure, abandoning the service, because their religion forbade fighting.

In the last Christian Guardian is an account of the meeting of an Auxiliary Methodist Missionary Society, on the 6th instant; at Hamilton, U. C. In looking over the statement of monies collected, our notice was attracted by an item in the following words and figures; "Proceeds of a *tin sixpence* l.1,18,10,1-2. The mystery was explained. A preacher had somewhere found a *tin sixpence* in one of the Missionary boxes, which circumstance he named to the assembly, and invited them to contribute to make up the deficiency; the result was a contribution of l.1,18,10,1-2; equal to $7,78.

Quarterly Meeting.—It is expected that the Quarterly Meeting of the Massachusetts Anti-Slavery Society, which is to be held in Lynn on Tuesday, the 28 inst. will be well worth a crowded attendance. A kind reception will be given to all who come from abroad, by the hospitable citizens of Lynn.—*Liberator.*

Reply of the Misses Grimke.

From the Religious Intelligencer.

We have received from Misses Grimke a reply to the inquiry of our correspondent "Clarkson," which with the original article of "Clarkson," we now give to our readers. We make no comments on the reply,—some of the considerations therein contained are certainly deserving of serious attention, and our hope is, that truth may be heard and prevail.

LADIES,—I see in the Religious Intelligencer extracts from the Anti-Slavery Record, containing your sentiments on the subject of slavery. One of you holds it to be a duty to "undeceive the north" as to the *false representations* of slavery at the south; and both agree in the representations of the wretchedness, cruelty and oppression of slavery. Your intentions are undoubtedly good; but the people at the north want no persons to "undeceive" them on this subject. The wickedness, cruelty and oppression of slavery were perfectly understood in the north forty or fifty years ago—the writer was an eye-witness to these evils in South Carolina, before you were born—and in the addresses of the Abolition Societies in Pennsylvania and other northern States, more than forty years ago, the injustice and horrors of slavery were as well described as you can now described them. You may therefore spare the trouble of further efforts to "undeceive us."

But let me ask you, Ladies, what would you have us to do, to remove the evil? As you are so ready to instruct us in facts, you will confer a particular favor on the people of the *north* by presenting the *definite practicable means*, by which they can put an end to slavery in the *south*.

CLARKSON.

New Haven, Feb. 11, 1837.

REPLY.

The definite practicable means by which the North can put an end to Slavery in the South.

The communication from "Clarkson" which was published in the New Haven Intelligencer of the 11th ult., was handed us a few days since and we cheerfully embrace the earliest opportunity to comply with the request of our unknown correspondent. We shall endeavor to present him with "the *definite practible* means," by which the Northerners can put an end to slavery in the South. Permit us then, in the first place to enumerate all that variety of ways by which the *North* is involved in the crime of slavery. Bear with us whilst we set the *sins of the North* in in order before thee, and then the way will be prepared for us to show what Northeners *can* do to overthow the great Prison House of the South.

I. Slavery now exists in the District of Columbia, over which according to the Constitution of the United States, Congress has power "to exercise exclusive legislation in *all* cases whatsoever."

II. Slave-traders in the District of Columbia by the payment of $400 a piece, are licensed by Congress to buy and sell American citizens, and this "price of blood" is thrown into the coffers of the Nation.

III. Northern members of the Congress are striving to perpetuate slavery in the District of Columbia. It was only last year that they referred certain petitions and resolutions respecting the Abolition of Slavery in the District to a select committe with instructions to report, "That in he opinion of this House Congress ought not in any way to interfere with Slavery in the District of Columbia." And the present Congress have treated them with contempt Even the Ex-President who so zealously contends for the right of Petition has "declared himself adverse to the abolition of slavery in the District."

IV. In the District of Columbia the Prisons which were built with Northern as well as Southern money are continually thrown open to receive innocent men, women and children, who are lodged in their gloomy cells until the Slave-trader has made the necessary arrangements for dragging them into hopeless bondage. "One keeper of the jail in Washington stated, that in five years 450 colored persons had been lodged there for *safe-keeping*, i. e. until they could be disposed of in the course of the slave trade; besides nearly 300 who had been taken up and lodged there as runaways. In 1834, there were at one time 13 incarcerated in this prison, who claimed that they were entitled to their freedom.

V. Slavery now exists in the Territory of Florida, which is under the exclusive jurisdiction of Congress.

VI. The internal State Slave trade, which is productive of an enormous amount of misery and crime, might be regulated or abolished by Congress, for the constitutional power to legislate on this subject is vested in that body.

VII According to the Constitution of the United States. Northern men are pledged to put down servile insurrections at the South: their physical strength is pledged to support this system of oppression and cruelty, heathenism and robbery.

VIII. Northern votes in Congress have admitted 8 new Slave States into the Union since the Constitution was adopted. In this way Northern *men have enlarged* "the place of the tent of slavery, stretched forth the curtains of her habitation, lengthened her cords and strengthened her stakes."

IX. Conformably to the constitution of the United States deliver up the fugitive slave into the hands of his master. But this is not all; the colored man who is taken up on suspicion that he has no right to *his own body*, is denied a trial by a jury, and is thrown into Northern prisons until his claimant is ready to return him into abject slavery. And furthermore, Pennsylvania and New Jersey have gratuitously passed laws to secure the slave holder his *unnatural* but legal right to his slave for 6 months after he has voluntarily brought that slave under their jurisdiction. New York has ever been even more obsequious to Southern convenience and extended the term to 9 months. Indeed, so exceedingly lax are the laws of the Northern States with regard to colored persons that they are constantly liable to be kidnapped. We know that they *often* are, the *free*, as well as the bond, and that many a *free* citizen of color has been stolen and reduced to bondage, and sold on Southern vendue tables.

X. Northern Churches receive slave-holders to their Communion tables, and slave-holding ministers into their pulpits, whilst at the same time they close their pulpits against Anti-Slavery ministers, who are pleading the cause of the dumb.

XI. Northern ministers go to the South and close their lips on the subject of Slavery. They will not preach the truth to the people of their charge: many of them become slave-holders and thus strengthen the hands of the oppessor by their examples.

XII. Northern men go to the South to make their fortunes, they frequently become slave-holders, and very often harder masters, than those who have been born and bred at the South.

XIII. Northern men are themselves slave-holders, and in the city of New York alone, the merchants hold mortgages on the Southern planters and slaves to the amount of $10,000,000 This fact was ascertained last spring. And furthermore, a person interested in the Texas Insurrection, told Judge Jay, that there were two merchants in New York ready to engage in the African Slave trade, to supply that country with slaves under the specious name of indented apprentices, if it was wrested from Mexico. Look at the fact that the brig Satena of New York, which sailed for St. Thomas last autumn, was afterwards sent to Cuba to be *sold* as a Guineman. This vessel was the proberty of a New York merchant.

XIV. Northern Manufacturers, Merchants and Consumers, are constantly lending their aid to support the system of Slavery, by purchasing a large amount the products of the unrequited labor of the slave.

XV. Northern prejudice against color is grinding the colored man to the dust in our Free States, and this is strengthening the hands of the oppressors continually. When the slave-holders hears that the colored citizens of the North are not permitted to erect a College at New Haven; that their Schools at Canterbury and Canaan, are broken up; that they are continually subject to great inconveniences and great indignities in travelling from place to place, because the pride of Northern aristocracy cannot bear a colored person at the same table, in the same Boat cabin, in the same Rail car with the whites, or to sit side by side with them even in the temples of God. When they hear that a Presbyterian Minister was, at the last Anniversary of the Alumni of Princeton College kicked out of the chapel because he wore a darker skin than their own, thinkest thou they cannot discern in these things the very same spirit which leads them to degrade and brutalize their colored brethren at home.

It is impossible whilst speaking on the subject of prejudice not to advert to the cause which has produced such an increase of this sinful feeling towards our colored brethren and sisters. Every one who has watched the influence of the Colonization scheme upon the public mind, or who has examined the natural tendency of a plan "to separate the two races" as they are termed, must perceive that its result would be a spirit something like that spoken of by the Prophet "stand by, I am holier than thou." This feeling of prejudice against a man whose skin is of a darker hue than our own, is said by Colonizationists to be "inherent in our natures:" that even Divine grace, which the Bible teaches is to sanctify us wholly, leaves this spot of leprosy in the believer's heart untouched. As long as Colonizationists hold up the colored man to public view, as a being who cannot rise in his own native America to a level with his white brother, as long as they maintain, contrary to reason, religion and the judgment of our intelligent and pious colored citizens that they must go to Africa to enjoy the blessings of liberty and equality, so long as they are encouraging and strengthening that unhallowed feeling of prejudice and violating the command of Christ "whatsoever ye would that men should do to you, do ye even so to them." It is not from any wish to find fault with those who are upholding the Colonization Society, that we thus write, but simply to draw their attention, and the attention of Northeners generally to this effect of Colonization, which is inflicting on our American citizens of color the most heart withering oppression.

We now feel prepared to present our Correspondent with the "definite, practicable means by which Northerners can put an end to Slavery in the South." Let them petition Congress unceasingly to abolish slavery and the Slave Trade in the District of Columbia, and let them vote for no Senators and Representatives who will not assert the right of their constituents to petition, and the duty of Congress to receive and hear those petitions, and refer them to a Committee for solemn consideration and judicious action. Let them protest against the use of the national prisons for the iniquitous purpose of confining slaves, and free people of color taken up on suspicion of being runaways Let Northeners petition for the abolition of slavery in the Territories, and the entire breaking up of the inter-state slave trade. Let them respectfully ask for an alteration in that part of the Constitution by which they are bound to assist the South in quelling servile insurrections. Let them see to it that they send no man to Congress who would give his vote to the admission of another Slave State into the national Union. Let them protest against the injustice and cruelty of delivering the fugitive slave back to his master, as being a direct infringement of the Divine command. Deut. xxiii. 15, 16. Let them petition their different Legislatures to grant a jury trial to the friendless, helpless runaway, and for the repeal of those laws which secure to the slave holder his legal right to his slave, after he has voluntarily brought him within the verge of their jurisdiction, and for the enactment of such laws as will protect the colored man, woman and child, from the fangs of the kidnapper, who is constantly walking about the Northern States, seeking whom he may devour. Let the Northern churches refuse to receive slave-holding ministers to enter their pulpits. Let those Northern ministers who go to the South "Cry aloud and spare not, lift up their voices like a trumpet and show the people their transgressions and the House of Jacob their sins;"—let them refuse to countenance the system of slavery by owning slaves themselves. Let Northern men who go to the South to make their fortunes, see to it that those fortunes are not made out of the unrequited toil of the slave. Let Northern merchants refuse to receive mortgages on slaves, seeing that this is a virtual acknowledgement that man can hold man as property. Let Northern manufacturers refuse to purchase cotton for the cultivation of which the laborer has received no wages. Let the grocer refuse to buy the sugar and rice of the South, so long as "the hire of the laborers who have reaped down their fields is kept back by fraud." Let the merchant refuse to receive the articles manufactured out of slave-grown cotton, and let the consumer refuse to purchase either the rice, sugar, or cotton articles, to produce which has cost the slave his unpaid labor, his tears and his blood. Every Northener may in this way bear a faithful testimony against slavery at the South, by withdrawing his pecuniary support.

We know full well that this will involve much self-denial, but we presume not any more than our Revolutionary Fathers voluntarily imposed on themselves, when, previous to the outbreaking of insurrectionary movements in the Colonies, "they resolved to risk all consequences rather than submit to use the paper required by law. By suspending their future purchases on the repeal of the Stamp Act, the Colonists made it the interest of merchants and manufacturers to solicit it for that repeal. They had usually taken so great a proportion of British manufactures, that the sudden stopping of all their orders, amounting annually to two or three millions sterling, threw some thousands in the mother country out of employing, and induced them from a regard to their own interest to advocate the measures wished for by America. The petitions of the Colonists were seconded by petitions from the merchants and manufacturers. In order to remedy the deficiency of British goods, the Colonists betook themselves to a variety of necessary domestic manufactures. In a little time large quantities of common cloths were brought to market, and these, though dearer and of a worse quality were cheerfully preferred to similar articles imported from Britain. That wool might not be wanting, they entered into resolutions to abstain from eating lamb. Foreign eleganeics were laid aside. The women were as exemplary as the men in various instances of self-denial. With great readiness they refused every article of decoration for their persons, and luxury for their tables."* Our Fathers and Mothers knew that there was a very important principle involved in the right claimed by England to lay a tax upon articles exported to the colonies, and they therefore refused to pay that tax. Now we would ask, is there not a very important principle involved in the constant purchase of slave-grown products? Does not every man who purchases them, tacitly concede the right of the slaveholder to rob the laborer of his wages? Is not the language of the Psalmist applicable to such, "When thou sawest a thief, then thou consentedst with him?" Do not such purchasers offer to the Southern planter the very strongest inducements to continue his oppression of the poor? It is a maxim in law that the receiver is as bad as the thief; is not every Northener then who buys or sells the productions of slave labor involved in the guilt of slavery? Do such obey the Apostle's injunction, "have no fellowship with the unfruitful works of darkness, but rather reprove them."

Then again we would have Northeners abandon that unholy and unreasonable prejudice which is doing the work of oppression on the free people of color in our midst. Let them learn to measure men, not by their complexions, but by their intellectual and moral worth. Then they will be less ashamed to be found the associates of worthy colored citizens than the companions of those who rob "the poor because he is poor." Let them in every possible way promote their moral and intellectual elevation, and treat them as though they were men, and American citizens, whenever they meet with people of color in stages or steam boats, taverns, or places of public worship.

If Northeners were to do all we have marked out, can any one doubt the powerful influence which it would produce on Southern conscience and Southern interest? Could slavery live a single year under such an organized, disinterested, noble opposition to it? No, it would wither and die, never to be revived again. If Northeners were thus to purify their hearts and cleanse their hands from the sin of slavery, then would their tongues be loosed, and they would unceasingly pour into the ears of Southerners, the calm remonstrance, the brotherly rebuke, the earnest entreaty "to undo the heavy burdens, and to let the oppressed go free, and to break every yoke." Could the slaveholder resist such pathetic, powerful oppeals? O no! He still has the heart of a man, and that heart would soon break under the hammer of truth.

We could say a great deal more on this subject but fear we have already tired thy patience and therefore forbear, hoping thou wilt immediately begin to carry into operation "these definite, practicable means by which northerners can put an end to slavery in the south." Let every northerner only do his part and we are fully confident that the oppressor will soon release his grasp, and the trump of Jubilee be sounded from the Ohio and the Potomac to the Gulf of Mexico, and from the Atlantic to the borders of the Mexican Republic.

SARAH M. GRIMKE,
ANGELINA E. GRIMKE.

From the New York Observer.

A Vision of War.

Count Lavalette, one of Napoleon's aids-de-camp, but imprisoned, under sentence of death, after the fall of his master, relates in his memoirs that he had the following dream in his prison; a dream which finds many a counter-part equally horrid in the actual realities of war, and even in the sketches of Lavalette's own experience and observation.

"I dreamed," says he "that I was standing in the Rue St. Honore, at the corner of the Rue de l'Echelle. A melancholy darkness spread around me. All was still; but a low, uncertain sound soon arose. All of a sudden I perceived at the street, and advancing towards me, a troop of cavalry, the men and horses all flayed.

The men held torches in their hands, the red flames of which glared upon faces without skin, and bloody muscles. Their hollow eyes rolled fearfully in their vast sockets; their mouths opened from ear to ear; and helmets of hanging flesh covered their hideous heads.

The horses dragged along their own skins in the kennels which were overflowing on both sides with blood. Women with pale faces and dishevelled hair, appeared and disappeared alternately at the windows in dismal silence. Low, inarticulate groans filled the air; and I remained in the streets alone, petrified with horror, and retaining too little strength to seek my safety in flight.

This horrible troop continued passing in a rapid gallop, and casting frightful looks upon me.—Their march, I thought, lasted for five hours; and they were followed by an immense number of artillery-wagons full of bleeding corpses whose limbs still quivered. The air seemed too foul to breathe; and a disgusting smell of blood and bitumen almost choked me."

This dream doubtless sprang from the scenes Lavalette had witnessed in the wars of Napoleon; and often did the reality exceed in atrocity even this strange picture of blood and horror.

PEACE-GLEANER.

Spectator.

Boston, Wednesday, March 22, 1837.

We had intended to make some comments upon the President's Inaugural Address; but the remarks of the Plaindealer on that subject are so forcible and so satisfactory, that we willingly give place to them. They will be found on the outside of this paper. The article is long, but well worthy the careful, deliberate attention of every reader. The remarks of party papers are generally (even when honest) so much biassed by prejudice, and the habit of supporting their own side, that very little dependance is to be placed upon them. But in this case we have security against misrepresentation not only in the open, fearless, and manly character of the Plaindealer, but in the fact that it is speaking against the influence of party predilections; that the editor of a democratic paper is censuring a democratic President. Pity that there are not such Plaindealers in all parties. W.

Resist the Beginnings.

The wisdom of this very ancient admonition has never been questioned. But like other great truths, it is much more frequently praised by the lips, than felt in the heart, or displayed in the life. Yet the principle it contains is really of vast consequence. The circumstance of conformity or non-conformity to it, permanently stamp a the character for good or evil.

The occasions in ordinary life, in which prudence, reason, and religion call upon us, to resist the beginnings of evil, are almost numberless.—We will mention a few of them.

At the first solicitations of unauthorized pleasure, we ought most carefully to hear this precept in mind. To the young man who is placed at a boarding house in the city, without the restraining influences of home, and without relatives or friends with whom to spend his evenings, (his only leisure time,) how easy, how imperceptible seems the transition from the single glass of wine pressed upon him by a hospitable friend, to the occasional convivial meeting, the club supper, the daily cigar and dram; how slight seems the gradation from the Lyceum lecture, the gallery of paintings, and the menagerie, to the exhibition of comic recitations, feats of ventriloquism and sleight of hand, the circus, the theatre. Yet multitudes of young men are ruined by taking, successively, these very steps To the young female, who feels for the first time strongly tempted to expend in fine dress or trifling amusements the small sum which she can call her own, how slight seems the danger; how causeless the fear of those who would restrain her. She speaks of the smallness of the sum expended, forgetting that this is really the most trifling article of the account. The real danger is that another similar temptation must arise. She will then feel not only a desire, but a sort of necessity of repeating the indulgence. She cannot think of making a less distinguished appearance than before. And if the means of doing so are not attainable by honest and proper means, she will at least be led to think whether others may not accomplish her wishes. In both these cases the only safety lies in resisting the *beginnings* of evil; in resolutely stopping short before reaching even a questionable step.

In arranging the expenses of a family, and the general style of living, it is of great consequence for all householders, but especially for a newly married pair to observe the maxim of which we have spoken. It is necessary, said Elinor Folton, *either to give it up or to keep it up.* What hundreds and thousands of dollars might be saved to a young man and woman who are commencing life together, by a timely recollection and judicious application of this shrewd saying. There is no end to the relations and connections of a single act of extravagance. Give encouragement to one and the whole family immediately urge their claim upon you, and cry with incessant clamor Give, give; and the more of their demands are gratified, the more are presented for further gratification. What can be more simple than a morning call upon Mrs. Reed. But beware! Think carefully before you make it. If you maintain a visiting acquaintance with Mrs. Reed, you will wish and will be expected to dress as she does. Can you afford it? But this is only the beginning of troubles. You will wish, and be expected, to have your house furnished in fashionable style. At the usual hours for visits you must be *dressed* to receive your friends, for you would blush to be found in the kitchen, preparing the dinner. Then you must *give dinners* in return for those you receive. And here crowd in upon you new necessities; expensive delicacies, numerous courses, plate, wine, servants &c. &c. All this is the consequence of the first indiscretion.—All this might have been avoided by declining the acquaintance of Mrs. Reed.

In the education of children, be very careful to resist the beginnings of evil. Begin with them in infancy; restrain the very first movements of insubordination; however painful and protracted the struggle, be sure to conquer in every contest between your own just demands and the passion or obstinacy of your child. Do not deceive yourself with the preposterous hope that if indulged *this* once he will forget it, and do so no more.—Children never forget such things; and perhaps while you are hoping for the best, and trying to make up your mind as to the most judicious plan for correcting his ill habits, he has already gained the victory over you.

Lastly, in your own religious habits, resist the beginnings of evil. Do the calls of business cause you occasionally to neglect secret prayer? Is the daily season of self-examination often postponed to your last waking moments, and then omitted because you are not in a fit frame? Do you pass slightly over the religious intelligence in your newspaper or magazine, excuse yourself from the monthly *concert*, and grow weary of the church meeting. If so, you have got beyond the *beginnings* of evil, and are in dangerous, a critical state. It behooves you with deep repentance and humiliation to return to God, by thorough self-examination to ascertain where your departure from him commenced, and when you are again restored to his favor, to guard with double diligence against your most easily besetting sin. Let watching and prayer alternate with each other. Let not family prayer be suffered to excuse you from secret devotion, nor the observance of these from the communion of saints at the prayer-meeting and in the social circle. If you have been accustomed to indulge yourself in the commission of "little sins," guard against them with the most scrupulous care. Never suffer yourself to be so engrossed with business as not to have time to acknowledge and repair a fault, or to put up an earnest petition for the grace of God when you find yourself peculiarly exposed to temptation. Above all things beware of diminishing either the time or the fervency of your ordinary devotions. Such a step is sure to be followed by greater & greater departures from God. In short, while you feel your own insufficiency, and realize the privilege of being permitted daily and hourly to seek assistance at the exhaustless source of wisdom and strength, you are likely to remain safe; when these things are disregarded or forgotten you are in danger. Remember, remember, to resist the beginning of evil. W.

Humility.

One of the definitions of humility given by Webster is—a modest estimate of one's own worth. If we consider this as constituting its whole meaning, a very large class of persons may lay claim to the possession and manifestation of this grace who have hitherto obtained but little credit for it. We allude to those who estimate their own worth and consequence at so low a rate as to suppose it materially augmented by the possession and display of ornaments.

This class is distinguished, not only as the most numerous of those that practice humility, but as comprising an almost infinite diversity of wealth, station in life, refinement, education, mental ability, moral correctness, and Christian principle.—Have our readers been accustomed to believe it much more restricted? A week's careful observation in their native town or city will correct the error. They will see, not only those who possess no other distinction, but persons richly endowed with beauty, or good humor, or wit, or peculiar ease of conversation, or graceful manners, or sound sense, or correct moral principle, or several of these united, who manifestly gratify themselves, and suppose that they recommend themselves to others, by the display of a ring, a watch-seal, a chain of braid, beads, or gold, a breast-pin, a cane, a plume or a bunch of artificial flowers. Even persons whose theological creed teaches them to place a high estimate on the "dignity of human nature" sometimes seem to suppose that dignity increased by these decorations. How many persons feel an unwillingness, almost amounting to inability, to visit or receive their friends without the aid of these mute yet eloquent advocates. How many have so strong a sense of their own insignificance as to shrink from appearance in public, until fortified by these auxiliaries, when they can undismayed assume the most conspicuous place, and endure the steadfast gaze of the public without a tremor or a blush.

It cannot be denied that by this exercise of humility some display a very just estimate of their own merit. They judge and, rightly judge, that diamonds, pearls, and gold, even jeweller's gold, are more worthy of notice than themselves.—But very many do themselves injustice by such a judgment. Very many depend upon these baubles for the notice and approbation of their fellow creatures, when they possess, and suffer to lie unnoticed, things of infinitely greater value Search and you may often find beneath this external rubbish, treasures of sound sense, firm principle, accurate knowledge, and correct judgment. Distrust the humility which presents to you the follies of fashion as its worthiest offering, and look for more substantial treasures within the mind and heart. You may perhaps produce in your friend a more enlightened self-esteem, and restore to its legitimate use that face which God gave not to be decked with play-things, and by a perpetual doll-like simper, assimilated to them, but to be the faithful index of a mind and a soul. W

City Missions—Christian Aristocracy.

But the spirit of which I complain is to be seen in all the walks of life. The wealthy Christian, —the titled Christian,—the influential Christian and the Christian of high family connexions, seek the good will and approbation of such among the world, and manifest a preference for their society over that of their poor brother or sister in church. In selecting a minister or getting a supply, this is almost weekly evident. Thus the ministers find it for their comfort and interest to 'keep in' with this class. These once displeased and they receive a hint to go. So with regard to subscriptions. If a society presents its claims headed by a few men of wealth or leading influence, it is sure to find favor. The same may be said of any benevolent or charitable project. But on the other hand, many have been the failures, although the object was unexceptionable, when started and carried on by the middling or lower class, in the churches. So well known is this fact that but little is now attempted unless some few leading men can be obtained, who shall be, nominally at least, the moving and guiding power.

Just look into the reports of our prominent benevolent societies. How common to affix some title to the officers names. If a man of leading character has no official title, Esq. is almost invariably added. This keeps up the distinction, for it is not done among the common people. And not alone among the officers are these distinctive titles to be found. In looking over a late report of a popular society in which the names of all its members were given, I found nearly three hundred titles annexed.

I know of an orthodox minister who makes a practice of calling upon Col. A. Capt. B. and Esq. C. to lead in prayer. Now X. Y. Z. would hardly dare to open their mouths in the presence of so many dignitaries. Not so was it with the lamented Cornelius. On his deathbed, in the agonies and triumphs of a dying hour, he protested against this practice among the disciples of the meek and lowly Jesus. He left it in charge not to affix any title to his name although he had been honored as was thought, with a D. D.

But look at other instances of an aristocratical feeling among ministers and people. I know of an instance, not long since, where a very poor female was admitted to the fellowship of the church *standing up in one corner of the gallery!*

I knew an orthodox clergymen who within a few months excused himself from attending the funeral of a little poor boy, and he the only son of a poor widowed mother, because *it was his dinner hour!* Would he have made this frivolous excuse had the widowed and childless mother been the wife of a D. D. or a rich Esq.? It is a fact well known in almost every church, that a certain higher class hold but very little intercourse with a certain low class. This distinction is not governed at all by the piety, devotedness, prayerfulness, or moral character of the individual, but his real or apparent wealth, personal dress, influence, popularity, family connexions or titles. I have known brethren of the same church no speak to each other for years, merely on account of a difference in outward circumstances unless indeed it was to ask the poor man for a subscription or a vote.

An officer has been seen to pass a poor brother of his own church with a mere nod, and the next moment give his hand to a man of the world with all the cordiality of a brother. 'O how these Christians love one another.'

But look at the existence of this spirit in another aspect. At the Bowdoin St Vestry last fall, when the object of the meeting was the subject of city missions, it was gravely urged by some of our most popular ministers that the office of a city missionary was considered *rather small business!* Rather small business to follow in the steps of their divine master in carrying the blessed gospel to the poor! The Savior said that 'the poor have the gospel preached unto them,' he could hardly say this at the present time. Remarks of this character however, called forth a noble reply from Dr. Jenks.

It was said at that meeting by some clergymen that it would be extremely difficult to procure a minister of first rate talents to accept the station. It was offered in evidence that Rev. Mr. Cushing complained that while laboring in this city as a city missionary, his influence was crippled and his feelings withered, because the higher class of Christians would not notice him as they noticed other ministers; and that he could not gain access to their families because he was the *poor man's minister!* How this spirit paralyzes the humble efforts and checks the meek aspiration of the poor but pious soul. Let it be extended and permitted to rear its proud head at the threshold of every benevolent enterprize and it will blast the hopes of the whole church.

But the facts now before us invite to a few additional remarks. Look at the present condition of some of our churches. One in our immediate vicinity stands out so prominent as to make it unnecessary to call names. It stands like the scathed oak upon the plains. Its leaf is seared, and its branches withered, neither is there scarcely any sap in its trunk. It has been, or rather is, litterally hidebound. It is so encircled in the arms of a priestly aristocracy that like the folds of a boa constrictor, it stops the circulation of the vital fluid, and almost that of respiration. One and another of its living members left it for an atmosphere more genial, until it has become almost a hissing and a by-word. Other churches, I know, are already exhibiting signs of distress. There are others, who have arisen like Sampson in his strength, and are bursting their bands asunder. Noble defenders of that liberty which is the birth right of all the sons of God. And the work is but begun. I venture to predict that convulsion will follow convulsion, and revolution succeed revolution until the church of God is shaken to its very foundation, unless our aristocratical brethren loose their own grasp and manifest the spirit of their master who took upon himself the form of a servant and become poor for our sakes. It is enough that the disciple be as his master. Our master set us all an example not to be forgotten when he washed his disciples feet and wiped them with the towel wherewith he was girded. I was about to refer to other cases in the churches and to other facts showing the prevalence of that spirit of which I complain, and all its ruinous effects; but enough for the present. I shall keep them in reserve.

I wish to say here, that the Board of gentlemen who have the supervision of city missions—I mean the society for the moral and religious improvement of the poor, are some of them among my personal friends, and I know they are not idle in this work. They have labored long and arduously and the censure which they received at the meeting in the Old South Chapel, was, in part least unmerited. True, they have labored to the purpose, but it has not been owing to want effort or a denial to see the work go forward, is attributable to a kind of effort and management —to a kind of desire and spirit directly in opposition alike to the principles of the gospel and genius of congregationalism. It can never er succeed.

COOLIDGE.

For the New England Spectator.

Moral Reform.

MR. EDITOR,—Permit me, through the columns of your paper, to inform the friends of public morals in this region, that the American Moral Reform Society have opened a branch office in the city of Boston, at No. 6 Hanover street (up stairs,) which is at present under the charge of the board of the Am. Female Mor. Ref. Society of Boston. To meet the expenses of this office and its operations, the Ex. Com. of the Amer. Society have appropriated to the city of Boston one thousand copies of their publication, the Journal of Public Morals, for which the friends of the cause in the city are requested to become subscribers. At this office, funds can be received for the parent society, which will regularly be transmitted to their office in New York, and any business transacted relating to the Journal of Public Morals.

As the most gross impositions are often practised upon unsuspecting young women coming from the country to find employment in the city, and as they are often lured to haunts of vice under the pretence of being employed in respectable families, such impositions can be prevented by application at the above office. The names of families, tailors, dress makers, milliners &c. who are willing their character should be enquired into, and desirous to employ help, will be enrolled; and young women from the country, seeking employment will be directed to good places. The business, as it is connected with the benevolent objects of the society, will be transacted *gratis*.

I am happy in being able to state that the friends of the cause in Boston, with whom I have had opportunity to converse, have most cordially approved of the principles and course of the Parent society, and have thought it best to secure harmony and efficiency of effort by becoming a branch of the national institution, rather than forming themselves into a separate, independent parent society. Preparations are making to bring the two existing societies in Boston in one general society, auxiliary to the American, and such organization will probably take place, as soon as I can revisit this city after the Anniversary in May next. With this view, committees have been appointed from some of the churches, and others will doubtless be appointed.

The definite object aimed at by the Ex. Com. of the American Society is the utter destruction of the various forms of vice, that have been countenanced in our cities, which have made our cities places where "Satan's seat is," and which have exerted a baneful moral influence upon our own country, stamped the character of our seamen, and through their instrumentality, are felt among the heathen and round the globe. It is confidently believed that the plans of the committee are judicious and safe and practicable and as an evidence of the confidence with which the labors have been received, the Society's paper, the Journal of Public Morals, which commenced only last May, has now a list of more than *eight thousand* subscribers. The paper is devoted to the defence of the Domestic constitution, the Christian Sabbath, and pure morality in all its branches, and to the *destruction* of THEATRES, gambling and licentiousness.

The Society have also in the field several agents as lecturers, who are calling the attention of the churches to the importance of effecting a change in the moral character of cities, *for the heathen; for the sake of our seamen, through whose instrumentality we receive the comforts and luxuries of foreign climes, for the sake of our youth, our families and our country.* The Ex. Committee solicit the contributions of the friends of the cause to enable them to sustain these lectures and increase their number. The committee believe that the judicious labors of well-qualified lecturers will do more than any thing and *every thing* else, to secure the ultimate triumph of the cause. Let those who pray "thy kingdom come," feel the importance of rescuing from the dominion of Satan, those cities, which are the strongest posts of moral influence in our country and the world, and whose present character and influence constitute one of the most formidable obstructions to the prosperity of our religious institutions at home, and our missionary operations abroad.

I. N. SPRAGUE, Cor. Sec. of the
A. M. R. Society.

The executive committee of the Boston Female Moral Reform Society, commend the above communication to the notice of the public, and invite the coöperation of the friends of the cause in their endeavors to facilitate the operations of the parent society.

Having heard several lectures from the Cor. Secretary, I. N. Sprague, before the churches in this city, in which the objects and plans of the American Society have been fully and most happily developed.

Resolved, That we cordially approve of the principles and course of the parent society, and have thought it best to secure harmony and efficiency of effort, by becoming a branch of the national institution, rather than to endeavor to sustain a separate, independent, parent society.

From the manner in which the lectures of Rev. I. N. Sprague have been presented, though they have involved principles, plain, lucid, and thorough yet a whisper of "indelicacy" has not been heard; in a word, all reproach has been removed from the cause, and in the *minds* of some, the most inveterate prejudices, have been overcome, so happy has been his manner of presenting the subject His labors have been received with apparently high gratification in this city and vicinity Indeed, but one opinion has been expressed in regard to the subject, and he seems to have left every mind impressed with a sense of the importance and necessity of combining this with other means of operation. Lecturing is calculated to effect a tenfold weight of influence more than all other means of operation combined. An impulse has been given to this cause in this city, which will not soon be forgotten. In view of this fact.

Resolved, That we will use our best efforts to raise the sum of five hundred dollars, over and above defraying the expenses of our office, to aid the parent society in sustaining wise and judicious lecturers, and we earnestly and affectionately invite our auxiliaries, and other friends of the cause in this vicinity, to aid us in these efforts.

Resolved, That we highly approve of the "Journal of Public Morals," a publication issued by the A. S. and that we pledge ourselves to do all in our power to extend its circulation, and as the executive committee of the American Society have generously appropriated one thousand copies to the city of Boston, we earnestly request the friends of the cause to avail themselves of the privilege of thus easily aiding the cause in this city, by paying one dollar, and receiving in return a copy of this excellent publication.

The New York Female Moral Reform Society have also offered their valuable publication, "The Advocate of Moral Reform," to the Boston Society, at a liberal discount, so that those who become subscribers for that paper at this office, will also be aiding the Boston Society.

Coeval with the attempts of man to revolutionize the world in regard to intemperance, to remove that scourge from among the "lords of creation," have been the endeavors of the other sex, to remove that withering, blighting curse, which has sunk so many of their sisters to the lowest depths of infamy and woe. Yes, a host of females, scattered through the length and breadth of our country, have been pouring their prayers into the ears of the Lord of Sabaoth, that he would raise up men of ardent piety, and endue them with philanthropy, and moral courage,

sufficient to take hold of this work. Their eyes have been [illegible] upon the ambassadors of Christ. And [illegible] have been many times ready to say, "Why are his chariot wheels so long in coming," and though they have felt afflicted, yet they have not been in despair. They have been ready to act, as well as pray, and have in faith, and as it were, with one consent, put their own hands to the wheel [illegible]. And God has heard and answered their prayers, its national institutions has been formed, designed to counteract the moral influence of the nations, and such men have taken hold of this work as are adequate to sustain and carry forward this enterprise, and though we may now feel that our prayers have been answered, and that the work in prospect is half accomplished, yet let us not feel that because talented and [illegible] have enlisted in this cause, *that the work is done*. No, let our faith rather be strengthened to [illegible] the throne of grace in their behalf, and as they have brought some [illegible] before us, our efforts should be [illegible] means to sustain them [illegible] labors. They must not be [illegible]. It is sufficient for them to [illegible] enterprise. Let then the friends of the cause, from Maine to Georgia, and from [illegible] to [illegible], [illegible] their forces, and come up to this work, and [illegible] shake the [illegible] in their centre. "And He shall overturn, and overturn, and overturn, till He whose right it is to reign, shall reign."

Ex Com. { Mrs. A. B. Ordway,
Miss M. A. R. Clough,
Mrs. John Hewson,
M. B. Carpenter,
Miss M. C. Oliver.

Boston, March 21, 1837.

We the undersigned have read the Journal of Public Morals and can cheerfully recommend it to the public as worthy of their patronage and support. We have also heard the objects and plans of the Society as presented in a public lecture by the Cor. Sec. I. N. Sprague, and are happy to state that we have entire confidence in their safety and efficiency, as well as in the ability of the Committee to conduct them to a favorable result.

Rev. Charles Fitch,
Rev. Wm. Hague,
Rev. Abel Stevens,
Rev. Jotham Horton,
Rev. J. W. Parker, Cambridge.

Since the publication of our last, we have received the following encouraging letter.

Billerica March 20th, 1847.

Br. Porter,—Persevere. A paper of truth like yours cannot become popular with the world, but as the true light is advancing, I trust it will be sustained, though not without trials on the part of its friends.

Look not for reward in this world. Please circulate or [illegible] the Spectator to the amount of the enclosed, at discretion.

A Non Subscriber.

We heartily thank the unknown friend who sent us five dollars with the above letter, and assure him that the envelope is not less cheering to us than the enclosed. We do not pretend to be independent of the [illegible] of our fellow-men. We are grieved at the necessity of sometimes acting contrary to the wishes of those whom we love and respect; and on the other hand, it is like finding a spring of cold water in a thirsty land, to receive assurances of sympathy for our trials, [illegible] with our sentiments, or approbation of our cause, even from those who can afford us no other assistance.

We shall comply with the concluding request of "A Non-subscriber." Will not our friends once more read our request in the last number, and do what can be done to aid the Spectator without delay? W.

Clerical Wickedness

An article has appeared, in the Christian M[illegible], a [illegible] journal, designed as a reproof to those [illegible] who have exposed the wickedness of such men as E. K. Avery, Barnabas Phinney, Ray Potter, Henry Tatem, &c. &c. &c. We will let our readers see the article to which we refer. It follows.

Ray Potter, Barnabas Phinney, *et al.*—We have [illegible] [illegible] [illegible] professedly Christian papers, [illegible] seized on the [illegible] of these [illegible], and with what apparent zest they have [illegible] to the world. We should expect this from the world. We should expect [illegible] the enemies of Christianity [illegible] political [illegible] to be [illegible] [illegible] ministers of the gospel [illegible] their own shame in [illegible] would surpass [illegible] so irresistible!

W[illegible] at the head of this article [illegible] they are still our brethren, and we would pity [illegible] we would [illegible] that these very [illegible] against [illegible], and when we hear [illegible] in the same station, [illegible].

And [illegible] serve to bring [illegible], and our [illegible] forget that there was a J[illegible] of Jesus, and [illegible] M[illegible] the [illegible] of the apostles. [illegible] things as these [illegible] of [illegible], and it will survive [illegible] and apostles now. God pity our unfortunate and sinning brethren, and bring them to thorough repentance and reformation; and may it be a warning to all in the sacred office, to take heed lest they fall, to shun the very appearance of evil.

We have never seized on these notices with 'avidity,' nor [illegible] them with a 'zest.' We believe it to be the duty of honest editors, to expose [illegible] wickedness in high places.' It has been our practice, and will continue to be, until [illegible] on the subject are changed, to warn the [illegible] against [illegible] wolves in sheep's clothing' who [illegible] the community, and, with [illegible], devour their prey. The C[illegible] never will be benefitted by hiding the vices of her [illegible]. When she regards [illegible] with a lenient eye, and is disposed to gloss over the faults of her professed public men, she [illegible] accessary to the sin, and the beauty of her holiness is departed.

We would not [illegible] forget, that these unfortunate individuals are our brethren, and we would pity them, while we condemn their conduct. No class of Christians will feel a stronger obligation of such a character than Universalists.

But [illegible] we attempt to hide these things, will they therefore be hidden? Will not infidels [illegible] the [illegible] of religion, give them [illegible], or [illegible] condemn the actual offenders, [illegible] accuse the [illegible] of being the apologist, and [illegible] the wickedness? It is far better for us to [illegible] our garments of the sin; and although it is a disagreeable duty to perform, it is nevertheless a [illegible] to put the public on their guard against [illegible] deceivers.

We [illegible] fully agree with the editor of the 'Monitor' in the [illegible], 'Let him that thinketh he standeth, take heed lest he fall.' This is a precept which all ought to obey. There is no one so strongly entrenched, and so free from danger, that he may safely neglect this caution. But it will not make men very careful of their conduct, if we follow the practice of hiding all their iniquities. It must not be so—we must have 'no fellowship with the unfruitful works of darkness.' At the same time we express this opinion, we respond heartily to the closing sentence of the editor of the 'Monitor,' God pity our unfortunate and sinning brethren, and bring them to thorough repentance and reformation, and may it be a warning to all in the sacred office, to take heed lest they fall,—to shun the very appearance of evil.

The above is copied from the Universalist Trumpet. It relates to a subject much agitated at the present day, and respecting which entirely opposite opinions are entertained. All allow that it is proper to expose and rebuke the vices of bad men; and it would seem that, other things being equal, the same sins in professedly or apparently good men, should meet with at least equally emphatic exposure and rebuke; that the church is bound to prove indisputably, when the occasion is given, that her opposition to sin proceeds from principle, and not from party feelings; and that, so far from making the interests, privileges, and sanctity of the church a cloak for sin, she should even more explicitly disavow it when it implicates her own members, than when it is committed by those who pretend neither to faith nor obedience. If there are reasons of sufficient weight to counterbalance this first and most obvious view of the case, we do not yet see them. We fully agree with the editor of the Trumpet that *The Christian church never will be benefitted by hiding the vices of her professors. When she regards sin with a lenient eye, and is disposed to gloss over the faults of her professed public men, she becomes herself accessary to the sin, and the beauty of her holiness is departed.*

To Correspondents. An account of the affair which occasioned the letter of our friend H. C. W. was inserted in last week's Spectator.

In justice to our correspondent Coolidge, it ought to be stated that he is not a member of the *Free Church*, though he is, as he states in the last letter, a member of an Orthodox church in this city. W.

Notices of Recent Publications.

A Treatise on the Intellectual Character, and Civil and Political condition, of the Colored People of the United States, and the Prejudice exercised towards them. —pp 54. By Rev. H. Easton,—a Colored Man.

The preface to this pamphlet contains a sketch of the rise and progress of the African and European nations, for the purpose of discovering their peculiar traits of national character.

The work consists of four chapters. The subjects of the first three are expressed in the title. The fourth chapter is on the Claims of the Colored People to all the Civil, Religious and Social Privileges of this country. This pamphlet evinces much thought and historical research. It is for sale at the Anti-Slavery Office, No. 25, Cornhill. W.

Elinor Fulton. pp 144. *By the author of "Three Experiments of Living."* Whipple and Damrell. No. 9, Cornhill.

We would willingly make many comments upon this little book, which comprehends many subjects of great interest and importance to the community; but we shall consult the pleasure and profit of our readers more by making extracts from it. We particularly commend to the notice of our female readers the passage relating to domestics. *Those whose circumstances or habits require them to keep domestics at all,* may here find useful hints respecting intercourse with them.

The book is a treasury of valuable thoughts, principally relating to domestic economy, but comprising many correct and beautiful delineations of character, both of classes and individuals. W.

'It seems to me unaccountable,' said Mrs. Smith, 'that such a charitable woman as you are should not be willing to help on fairs; think how many hundred dollars have been raised by them, which [illegible] for excellent purposes. I should like to know why a fair for the poor at large, upon the same principle, is not as good as a ministry for the poor at large.'

'Because,' said Mrs. Watson, 'it is not upon the same principle; in that ministry, there is no contribution levied upon the weaker propensities of human nature; they administer to the spiritual and temporal wants of the community, and like the apostles of primitive times, "go about doing good." We are often accused of being only a money-making people. Let us not justify this character, by gaining money for charity through traffic or barter.'

'I don't care how we get it,' said Mrs. Smith, 'if we only get it, that is the point.'

'I do,' said Mrs. Watson. 'I want charity to be a mutual benefit, to bless those who give and those who receive, to be a school for our children. I have heard mothers boast with complacency, that their children were laying up all their money to spend in charity at the next fair. Do you think these little beings kept in sight the principle of charity, while they were wandering about among [illegible] and painted baroques? Probably the desire of gain was their first and only impulse.'

'You talk like children as you are,' said Jane, 'compared to me, who have had so many years pass over my head, and have had so much experience!'

Jane had fallen into the error that many people do, of looking at his experience the passing through a certain number of those events that crowd round our path, is experience; whereas, it is not born of time, but of thought, of investigation. Like all other treasures of [illegible], we find it within. The fountain of wisdom lies deep in our own hearts, and it is there we must seek for it.

THE OTHER SIDE OF THE QUESTION.

There are always two sides to a question;—it is but fair to listen to what the other may have to say; for this purpose we must once more repair to the Bemis's ten-foot building, where Lucinda and several of her associates had agreed to hold a sort of female caucus.

There was Susan, and Sally, and Mary, and one or two others, besides Lucinda.

'Who do you think,' said the latter, 'has been after me, to get me to live with her? Mrs. Reed!'

'I hope you are not going!' one and all exclaimed.

'Not I; they say it is one of the worst places in town, that she is the most proud, unreasonable woman that ever was, and gives her help no privileges. I took care to inquire her character, as soon as she sent to me. I am sure I would not leave Mrs. Hopkins to go to her; it would be jumping out of the frying-pan into the fire.'

'Why do you leave Mrs. Hopkins?' was the next question.

'O, I have a number of reasons; one is, that she makes a fuss about our going out without asking leave, and we can't put up with that now-a-days. Miss Porter, the cook, says she'll be buttered before she'll ask leave.'

Several agreed with Miss Porter; but Sally said, 'Well, for my part, I am convinced that I ought to ask leave. I set up for not asking leave when I first went to Mrs. Davenport's; but she convinced me that it is not right, because it may happen very convenient to have us gone.'

'Certainly it may,' said Susan; 'but then it often happens very convenient to us when they don't go out, and we expected they would.'

'To be sure it does,' said Lucinda, 'and it often happens very convenient to us, when they have company. They don't consult our convenience, and why should we theirs?'

'Well,' said Sally, 'I have got a good place, and I mean to keep it.'

'I suppose then,' said Susan, 'you have very little work to do.'

'Yes,' said Sally, I have a good deal of work.'

'Then you have as much company as you choose,' said another.

'No,' said Sally, 'I have very little company.'

'Then you go out a great deal.'

'No, for it is not convenient.'

'Well, I am sure,' said Lucinda, 'I don't see what makes you like your place.'

'Nor I neither, exactly,' said Sally, 'but I believe it is because I feel happy, and as if Mrs. Davenport was a friend to me and wants to make me happy. When I first came to Boston, I did not know hardly anybody, and as I wanted a place, I bethought me of the Intelligence Offices; well, I went to two or three places, and I only stayed a month or two at each of them. At last I got to Mrs. Davenport's, and then I was contented, and there I mean to stay.'

'I can't understand yet,' said Lucinda, 'what makes you like the place.'

'Why, it is because I love her,' said Sally, after a moment's thought.

'That is a new reason under the sun,' said Lucinda. 'I am sure I never lived with nobody yet that I loved, or cared a hang for. They hire us because they want help, and we live with them, and put up with a great deal because we want their money, and that is the long and the short of the matter.'

'You don't think,' said Sally, 'unless you have tried it, what a difference there is in living with somebody you like and somebody you don't; I am sure I never think it a hardship to do any thing for Mrs. Davenport, any more than I should for my own mother.'

'The only way we can secure the services of domestics for any length of time, is to make it a willing service. This carries me back to Mrs. Davenport's suggestion; the fault may be, in some degree, on the part of mistresses of families.

Let us patiently investigate the matter. We hire them for specific purposes; perhaps for chamber-work, perhaps for cooking, perhaps for needle-work; and possibly, meaning to prepare for every exigence, we stipulate that we expect them to do whatever we may require.

Yet with all this stipulation, there is much that comes into their services which cannot be specified. If we have sickness in our families, how many times they go up and down, perhaps three flights of stairs! How frequently they are called from their regular employments to prepare for accidental company! how often obliged to sit up late at night, perhaps after a hard day's work, for members of the family, who are recreating themselves at the ball! Then, too, they have their days of lassitude, of headache, their sleepless nights. They take cold as we do, and, like us, are subject to the ills that flesh is heir to.'

All this must be, nor would we, with a sickly sensibility, mourn over it; it is the order of society. But we ought to bear it all in mind, and strive to make their labors as cheerful as possible, by our sympathy, our care, and, I will venture to say (notwithstanding Mrs. Reed's astonishment), our affection. No one can have any high degree of virtue, without self-respect; it is the twin sister of virtue. Domestics must be taught to feel the responsibility of their situation; that they are members of the family in which they live, to feel that the domestic roof is their sanctuary.

It may be said, that this system is a levelling one; but can there be a more levelling one than now prevails? when the mistress has sometimes been told, 'If she does not like the work, as done, she may do it herself.'?

Elinor might be said to have arrived at a period of tranquility. Not that her exertions were suspended, but she no longer felt the wearing anxiety of providing for the next week. Her purse she had truly named the purse of Fortunatus. Though never full, it always had something in it for emergencies, and this little store was never drawn upon for a single luxury. This was Elinor's honest competency. Without this resource she would have felt poor; with it, she always felt rich.

And such a competency every woman, with but few exceptions, may possess. It may not be in thousands, or even in hundreds, but she may always keep a small part of her earnings untouched. What is a new bonnet, or a new pelisse, to the pleasure of feeling there is something in reserve that you may call your own? Blessings on the Savings Bank! It is truly, to those who resolutely deposit their earnings there, the purse of Fortunatus; for in no very long course of years the sum becomes doubled.

[illegible] that her mother's good looks [illegible] was a beauty of soul, that gave animation to her eyes, sweetness to her smile, and eloquent color to her cheek. How many young girls spend their time and money as if they thought embroidered capes, French flowers, and curls were the soul of beauty! Elinor had none of these auxiliaries, and yet many were attracted by her appearance; and even Henry Bradish, who had just returned from the tour of Europe, admired the simplicity of her dress.

He first came to Mrs. Fulton's to call for his little sister, who happened that day to be at tea. Ellen was giving her a lesson, and he discovered that she had lost none of her beauty since the crash ball, as Mrs. Reed called it.

He certainly took some pains to get up a flirtation; we use the most approved phrase; he sent her bouquets of flowers, with which she ornamented her mother's mantel-piece, and once actually hired some musicians to serenade her, stationing himself an hour or two in the cold night air. This proved very unlucky, as Elinor had gone that night to watch with a sick child, that the poor mother might be refreshed for the duties of the next day.

Poor Jane! is there no exterminating the shoots of vanity where it has once taken root? How her heart beat at the thought, that Elinor might once more take that place in society to which her education entitled her; might be the Mrs. Henry Bradish, Juno of the fashionable circle; might give elegant balls, have splendid mirrors, and yet not live beyond her means! for that, Jane said, she knew by experience was the most wretched of all situations.

'Do, Elinor,' said Mrs. Fulton, 'answer some of his notes that he sends you with the flowers.'

'O, mother,' Elinor replied, 'how can I? I have no embossed, gilt, perfumed, note-paper, no French wafers.'

'You can find paper enough to answer William Wardour's notes,' said Mrs. Fulton, a little angrily.

Elinor's 'eloquent color' was heightened as she replied, 'His notes are only on business; and common paper, even foolscap, will do for that.'

We fear some of our young friends will think she deserved to wear the fool's-cap on her head, when we confess that she refused a most pressing invitation from Henry Bradish to a bachelors' ball, though Mrs. Reed offered to take her, and lend her one of Fanny's dresses.

Their evenings were now often enlivened by two or three visiters. Mrs. Fulton's spirits were better on this account; and Elinor said, justly, there were no pleasures so cheap as those of society, if they were contented with the simple enjoyment of it, to call, and pass an hour by the fireside.

These visits were always pleasant, for they were without form; no one dragged out another half-hour because it was rude to go before the entertainment came in. Conversation and music were the only entertainment.

Another invitation came the next day from Mrs. Hart, to a musical party. The Miss Fultons were really getting into fashion. Again Mrs. Fulton and Julia were for accepting, but Elinor said, 'Mother, for what have we been making all these sacrifices? has it not been for honest independence? is it not for this, my father is still struggling with hardship, and living away from us? I cannot go to any more parties. Do you remember the good old lady's observation some time ago, in speaking of fashionable visiting? She said we must *give it up, or keep it up.*'

For the New England Spectator.

Sixty Reasons for attending Public Worship

The rapid circulation of this little work of four pages is encouraging to those who wish to see God honored in the way of his own appointment, and the temporal and eternal welfare of their fellow-men promoted. 20,000 copies have been sold within a few weeks, and another edition of 30,000 is just out of the press for sale at the Depository of the American Tract Society, No. 5 Cornhill, at 35 cents per hundred or $3 per 1,000. With a little effort this tract might be placed in every family, and in all places who [illegible] the public worship of God on the Sabbath be reduced to attend. 5,000 copies have been ordered for Providence and one will be offered to every family in that city. Are there not individuals in all our churches who will see that this is done in their own town? May we not hope that many in this way will be brought to Christ and to heaven who might otherwise be lost.'

The Post Office and the Sabbath.—A missionary in the west, gives us the following illustration of the conflict of human with the divine authority.

A gentleman and his wife, of highly respectable and intelligent character, who had enjoyed some early religious advantages, became deeply interested in the subject of religion, and, I trust, experienced a saving change of heart. They made application, and were admitted as members of the church. The man had, for many years, been a post master, and exchanged the mail on the Sabbath. Soon after he entered publicly into covenant with God and his people, he began to feel unpleasantly about this part of his business. After reflection, and earnest prayer, he became convinced that, for him to transact such business upon the Sabbath would be a deliberate violation of the sanctity of that day. He therefore promptly wrote to the post office department, and requested, that if possible, there might be an alteration upon the route so that the mail should not arrive at that office on the Sabbath, as he conscientiously believed it was wrong for him to attend to it on that day; or, if such alteration could not be made, that he might be excused from opening the mail when it arrived on the Sabbath; or, if neither of these could be done, that his communication might be considered as a resignation of his office. He was informed by the department, that neither of the things requested could be done, that his letter was regarded as a resignation.

O, that every post master who professes to follow Jesus, possessed such a conscience and such decision of character. The church would soon wash her hands of one abomination; and the work of consecrating the Lord's day would be opposed by none but wicked men.

Cleaveland Messenger.

The Title Rev

Messrs Editors:—I was glad to see, in the Herald of 26th Feb., the request of Br. Poole that his friends would no longer attempt to honor him with what he considers the Popish title of Reverend. The writer of this article, as a friend can assure him of the favor, as he has wholly refrained from attaching it to the name of any minister of Christ, for more than two years; and is determined never to bestow it, or that of D. D., upon any [illegible] however worthy. He believes it to be a title which belongs to him of whom it is said—"Holy and Reverend is his name," rather than to a worm of the dust. I am willing that Ministers should be distinguished by such a title as the bible gives them them: such as Minister, Bishop, Elder, &c. which is many times more convenient. And if any of the readers of this article believe that the "Rev." is not a violation of the command of Christ, concerning the title "Rabbi," will they be so kind as to present their best reasons for such belief.

Should we conclude wisely to lay aside the title "Rev." will the Mr Pease, or the editor, or some one else suggest a substitute, equally short and significant and yet scriptural. J.

Zion's Herald.

Revivals.—The Pine Street church at Providence has of late been blessed with a precious revival, just as their Pastor, brother John Baum, was closing his [illegible] prosperous labors with them, to labor with the Broome street church of New York.

Brother Baum in a letter to the Christian Watchman says,

"The Lord has again visited the Pine street church in great mercy. The saints were quickened by the Spirit at the commencement of the year, and sinners began soon to seek for pardon and salvation through the Lord Jesus Christ. We hope between 40 and 50 have obtained a good hope through grace.—Twenty-five, on Saturday last, followed the footsteps of the Savior in the solemn and [illegible] ordinance of baptism and yesterday were welcomed to the church in the great congregation. The day will be long remembered. After spending two years and a half in this city, I now take my dismission for the Broome-st. church in New York. I have labored with an affectionate and dear people, and the separation is painful. On account of the health of my family, and the hope of being more useful in the city of New York, I have been induced thus to separate from those who are near and dear in the Lord. The Lord has wrought wonders for this people. Two hundred and twenty have been added by baptism and forty by letter. Not unto us, but unto his great name be all the glory."

NEWS OF THE DAY

MASSACHUSETTS LEGISLATURE.

Friday, March 17. In the House. The memorial of the Proprietors of Charles River Bridge, was referred, on the part of the House, to Messrs. Huntington, of Northampton, Briggs of Nantucket, and Webster of Haverhill.

The bill concerning the deposite of the Surplus Revenue, passed to be enacted.

On motion of Mr. W[illegible] of Boston the bill to aid the construction of the Norwich and Worcester Rail Road was discharged from the orders of the day and read a third time. On motion of Mr. A[illegible] of Greenfield, it was ordered, that when the question on passing the same should be taken, it be taken by yeas and nays; and the question being so taken, and there being 307 yeas and 186 nays, the said bill passed to be engrossed.

Saturday, March 18. Mr Hudson from the Committee on Railways and Canals, reported a bill in addition to an Act to establish the Eastern Rail road Corporation, and a bill to aid the construction of the Eastern Railroad, which were read, laid on the table and ordered to be printed.

Bills passed to be enacted—Concerning the deposite of the Surplus Revenue: to establish the dividing line between the towns of Westfield and Southwick; and to aid the construction of the Norwich and Worcester Rail road. The question on the last named bill was taken by yeas and nays, and determined as follows—yeas 19, nays 9.

In the House, On motion of Mr. Cook of Boston, it was ordered, that the Committee on Mercantile Affairs and Insurance be instructed to consider the expediency of authorizing all the Marine Insurance Companies now chartered, or that may hereafter be chartered in this Commonwealth to insure against loss or damage by fire. Sent up for concurrence.

The bill to aid the construction of the Norwich and Worcester Rail Road, passed to be enacted.

On motion of Mr. Lee, of Templeton, the Report and Resolutions on the subject of slavery were discharged from the orders of the day and assigned for consideration on Tuesday next at 10 o'clock.

Monday, March 20.—In the Senate, on motion of Mr. Gurney, ordered that the Committee on the Judiciary inquire in the expediency of amending an act to regulate the administration of justice within the County of Suffolk and for other purposes, passed Feb. 23, 1832.

The bill to increase the capital of the Merchants' Bank was read again, and the question on passing it to a third reading was, on motion of Mr. Cushing, ordered to be taken by yeas and nays. The bill was subsequently amended, but the final question on passing the same to a third reading was not taken.

On motion of Mr Turner, the resolve for an agricultural survey of the State was taken up for consideration. Mr. Turner submitted an amendment as a substitute for said resolve, which was ordered to be printed, and the resolve was laid on the table.

In the House, [illegible] of Rufus Davenport was referred to [illegible] Messrs Sprague and Kimball of the Senate and Messrs Greenleaf of Bradford, Smith of Cambridge and Payson of Amesbury on the part of the House.

On motion of Mr B[illegible] of Newbury[illegible], it was ordered that the committee on the judiciary, to whom was recommitted a bill to insure the city of Boston against false alarms of fire, be instructed to consider the expediency of prohibiting by law the building of bonfires in the streets of any [illegible].

Tuesday, March 21.—In the Senate the bill concerning the deposite of the Surplus Revenue came back from the House, with sundry amendments, to the amendments of the Senate, and was committed to Messrs Hudson, Parker and Davis. Subsequently, the committee reported that the several amendments of the house should be adopted in concurrence, 'except the one which proposes a new section, numbered section 8.'

In the house, Mr Smith of Boston, from the Committee on the subject of alien passengers, reported a bill to amend the Revised Statutes, chap. 46, relating to alien passengers, which was read, and ordered to a second reading to-morrow.

A communication was received from the Secretary of the Commonwealth, containing a statement of the various grants made by the State to the several colleges and other literary institutions which statement was laid on the table and ordered to be printed.

A communication was received from the Treasurer, transmitting an account of money paid to the several agents appointed to prosecute the Massachusetts Claim against the General Government, for moneys expended during the late war. Laid on the table, and ordered to be printed.

In the House, the bill to increase the salaries of the Judge and Register of Probate for the County of Nantucket, passed to be engrossed, and was sent down for concurrence.

The bill to secure the city of Boston against false alarms of fire, was read a third time, and recommitted to the committee on the Judiciary, with instructions to report a general law in relation to the subject.

On motion of Mr. Bowles, of Springfield, it was ordered that the committee on the Judiciary be instructed to inquire into the expediency of providing that any innholder, retailer or common victualler, having been once convicted of any offence against the laws regulating such licenses, shall, in addition to the penalty already provided for such offence, be adjudged to have forfeited his license, and that the select men of the town have authority to see that such provision is enforced, till the next meeting of the County Commissioners for granting licenses.

Thursday, March 16.—In the Senate, Mr Hudson from the Com. on Railways and Canals, reported a bill in addition to an act to establish the Charlestown Branch Railroad Corporation.

Mr. Fairbanks presented a memorial of the proprietors of Charles River Bridge in relation to the support of said bridge, and said memorial was committed to Messrs Cushing and H. Williams with such as the house may join.

In the House, on motion of Mr Tucker of Lenox, the committee on the Judiciary were instructed to inquire into the expediency of providing by law for an alteration in the time of holding the meetings of the county commissioners in Berkshire.

Bills to encourage the manufacture of Beet Sugar, and to incorporate the Etna Furnace Co. passed to be enacted.

A Bill concerning the Militia was taken up, and further amended. Mr. Greenleaf of Bradford moved an amendment, providing an exception from military duty of such persons as have conscientious scruples on the subject, but without taking the question thereon, the orders of the day were laid on the table.

THE ORPHAN ASYLUM

The course pursued by the Managers of the Orphan Asylum, in this city, in declining the benefit proffered them by the Eagle street theatre, has met with almost universal approbation. Our exchange papers, both religious and others, have extensively copied the card containing the refusal with our accompanying remarks, and many have added their own [illegible] of the transaction. It [illegible] and produced a general sensation among those who [illegible] at all interested in matters of this kind. We believe not, that a more just instance in which so decided a position [illegible] has ever been taken on this subject. The effect on the theatre, was tremendous, and their recovery from this blow and others which they have received, is altogether doubtful.

The following letter recently received by the managers of the Asylum, is a slight specimen of the extent to which the influence has reached and the manner in which the transaction is regarded, by the friends of morality in the country.

To the Managers of the Orphan Asylum, Buffalo N. Y.

Columbia, S. C., Feb. 6, 1837.

On reading a piece this morning, in the Advocate of Moral Reform, copied from the Buffalo Spectator stating that you had declined to receive a benefit proposed by the managers of the Eagle street theatre, I was so much delighted with it that I now enclose you five dollars for the benefit of that institution. May your noble example be followed by the managers of all benevolent institutions, and find a blessing with it. Please receive this small amount from

A Friend of True Morality.

We are happy to see a similar institution in Pittsburgh take the same ground. We give the card of the managers from the Pittsburgh Christian Herald with the accompanying remarks of the editor.

Notice.—The Managers of the "Pittsburg and Allegheny Orphan Asylum" will decline to receive any proceeds of the Public Ball, to be held on the 22d of the present month; but they shall regret to give offence to any friend of the institution by this expression of their purpose.—Published by request of the Managers.

Pittsburgh, February 16, 1837.

In our last we noticed the refusal of the managers of the Orphan Asylum to accept of the proceeds of the theatre ball and have inserted above, their notice to that effect, with other cases of a corresponding character. It is true, however that in Germany means similar to these are employed for the support of such forms of religion as they are accustomed to practice; but we cannot say for the support of the gospel. The evangelical pr[illegible] and churches, it seems, complain of it there as much as they do here, and have no fellowship with it.

In the present case, it is now abundantly manifest that the support of the Orphans was quite a subordinate consideration. If the orphans had been the moving motive, when that had failed the ball would have failed. As it is, we are at a loss to know to what pious use the profits will now be applied, seeing the ladies will not "do evil that good may come." We hope, however, that the sober part of our citizens, who have some regard to morality and good order will not permit the Asylum to suffer or to lose by the noble stand taken by the managers.

Failures in New Orleans. The N. York Gazette says, that letters have been received in that city dated New Orleans the 8th inst, which announced several heavy failures in that city.

Among the names mentioned as having stopped, are Herman & Son, Herman and Briggs, and J. Barrett & Co. The liabilities of these three establishments are estimated at nine millions of dollars. Lee, Maddox & Co., after a suspension of one day, have resumed their payments and operations.

In consequence of the above failures, the great Banking house of the Josephs, in New York, suspended payment on Friday, creating an immense excitement and general alarm, in the city.—Stocks at once fell, from 5 to 10 per cent. The Josephs had accepted for the N. Orleans houses, whose failures were announced, $2,[illegible]50,000, and had forwarded assets to them to amount of $4[illegible]0,000 [illegible]. The Josephs had maintained a high standing as Brokers, and the greatest sympathy was felt at their embarrassment, inasmuch as one of them had just lost his only son, and they had only a few days before sustained a great pecuniary loss by the falling down of their splendid new banking house. They called a meeting of their friends, and very promptly and honorably exhibited their situation. It appeared by their balance sheet that on first January they were worth nearly one million of dollars. Accounts somewhat favorable having been received on Friday from the suspended houses at N. Orleans, they proposed to resume their payments, but their friends advised to defer it until more certain information should be received. The Bank of the U. States have promptly offered to assist the Messrs Josephs, by the loan of one million of dollars.

From the Philadelphia Herald.

A Most Excellent Example. We should rejoice to see the same moral courage and resolute determination on the part of our citizens and officers of justice, to rid our city of those vultures and unclean birds of society, called BLACKLEGS, that the citizens of Bellefonte, Centre county, have shown. There is not less cause for action on this subject than at Bellefonte—though perhaps the numerous Hells which abound in this city, are not so apparent to our citizens as one may be to them.

We copy the following proceedings from the Bellefonte Patriot.

GAMBLERS BEWARE!

At a public meeting of the citizens of Bellefonte, held at the Court House, February 17th, 1837, to take into consideration and to inquire into the allegation, that the town is infested with GAMBLERS and BLACK-LEGS—the following persons were appointed a Committee to carry the object of the meeting into effect, viz:

William C. Welch,	Constans Curtin,
John Cassady,	William Alexander,
H. Humes,	John Rankin,
James Gilliland,	

James Rothrock, President.

Attest—J. T. Hale, Secretary.

The Committee hereby give notice that they intend to enforce the law against every gambler and black-leg, and every person who permits gambling in his house, within the Borough of Bellefonte, and call upon all the friends of society and good order to aid and assist them in the performance of this duty.

Wm. C. Welch,	John Cassady,
James Gilliland,	John Rankin,
Wm. Alexander,	H. Humes,
Constans Curtin	

From Smyrna.—We have received Smyrna papers to Jan. 21.

Letters as late as Jan. 26 have been received, which state that about the 18th, the Plague was abating at Constantinople, and that the whole number of deaths during its prevalence, was estimated at 8[illegible]. Smyrna was free from it, although some of the villages not far distant had been visited by it.

News had been received from Bairout, under date of the 11th, which state that the whole of Syria had been thrown into consternation by a catastrophe which had involved several towns and villages in ruin. On the evening of the first day of the year, a few minutes before sunset, the towns of Tiberias, Japhet and several villages in the neighborhood, were entirely overthrown by a violent earthquake, the shock of which was felt throughout the country for a distance of many leagues. These towns were but a heap of ruins, and it was said that nine-tenths of the inhabitants perished. Every day new details of the frightful disaster were received from various quarters, which showed its effects to be more extensive than was at first supposed. No intelligence had been received from Jerusalem or Jaffa, and this silence was favorably interpreted as it was supposed that if any calamity had befallen those cities, the news must have been received.

At Acre and Saide the shock was very severe. It was said that all the new buildings at Acre had been destroyed. At Saide several houses were thrown down and all the others were more or less injured. The Khan of the French agent was rendered untenantable, and his wife was rescued from the ruins with her leg crushed. More or less damage was done at B[illegible] and in the villages near. Apprehensions were felt of further disasters, as slight shocks continued to recur every day.

Much damage had been done to the country about Smyrna by the violent rains which had prevailed. The fields were inundated, and many trees had been blown down by the winds.

The papers contains accounts from Constantinople to Jan. 1[illegible]. Two officers who had been attached to the Euphrates expedition had arrived there on their way to England. Col. Chesney with his steamboat was at Bagdad.—*D. Adv.*

Our Country and Hayti.

Writing on this subject, we cannot but notice the unaccountable policy of our Government towards Hayti. We are generally foremost in the acknowledgement of every Republic. The Allied Powers expect it of us. But here is a Republic of more than thirty years standing, which has maintained its independence without [illegible] or insurrection. Their Constitution and laws are [illegible] after our own—yet we [illegible] one Session after another of our National Legislature [illegible] without [illegible] acknowledging Hayti [illegible] they having [illegible] in the eyes of the world, [illegible] withholding this act of justice from a neighboring nation, with one with which we hold a commercial intercourse annually, amounting to several millions, and greater than most other foreign powers.

The following comparative view is taken from a statement of the value of the imports and exports of the United States, for the year ending 30th of September, 1835, recently laid before Congress, by the Secretary of the Treasury.

	Exports to	*Imports from*
Hayti,	$1,[illegible]15,812	$2,347,556
Prussia,	55,745	[illegible]
Russia,	[illegible]5,447	2,3[illegible]
Sweden & Norway,	5[illegible]6,235	1,28[illegible],178
Denmark,	323,300	121,[illegible]00
Dutch East Indies,	1,414,290	801,288
Belgium,	748,222	241,967
Ireland,	4[illegible]3,6[illegible]4	542,896
British East Indies,	754,0[illegible]8	1,697,8[illegible]3
Sweden,	[illegible]	1,29[illegible],67[illegible]
Portugal	27[illegible]	547,794
Italy	2[illegible]5,041	1,457,977
Swedish W. Indies,	[illegible]	31,330
Danish do.	1,457,196	1,[illegible]2,902
Dutch do.	481,345	404,542
British, do.	1,158,[illegible]47	1,836,227

A [illegible] of [illegible] college has had a set of "Scott's Commentaries on the Bible," taken from him by execution, and sold at auction to pay a fine for not training.

Rev. [illegible], of Amherst, N. H., has accepted the invitation of the Church in Park Street in this city, to become their pastor. The installation is to be this evening at 7 o'clock, P. M.

DEATHS.

In Bangor, Me. 7th inst. Widow Lydia Fisk, formerly of Pepperell, Mass. 61.

WANTED, at this office, a first rate Compositor, for a few weeks.

Elinor Fulton a Sequel to three Experiments of Living—ALSO
The Three experiments of Living.
March 22. Temperance Tales by the 100, dozen, or single. For sale at No. 5 Cornhill.

SCHOOL BIBLES AND TESTAMENTS for sale low at No. 5 Cornhill. March 22.

Schools
Miss E. A. Fisk, has removed her School for Young Ladies and Misses, to No. 68 Tremont Street. Instruction is given in the usual common and higher English branches of education, and in Drawing, Painting with water colors, and Needle work. She also instructs in the French Language, with particular reference to its construction, and correct pronunciation.
References to the Rev. Dr. Jenks, Rev. Dr. Bates, Rev. Mr. Dean and Mons. J. A. Pelletier.

JUST received and for sale at the Tract Depository 5 Cornhill.
Bloomfield Greek Testament
Nelson on Infidelity
Memoir of Lemuel Haynes
Townsends Testament
[illegible] new and beautiful Edition
March 22.

New Tracts
No 351 The Infidel Reclaimed
352 The Sabbath
353 Marks of Religious declension.
354 The Mothers last prayer
355 The Ringleader
356 The Act of faith
357 What is it to believe on Christ?
358 The Wonderful Escape
359 The child an hundred years old.
360 Roman Catholic Female schools
361 Atoning Blood
362 Universalism unscriptural and absurd—ALSO
Sixty Reasons for attending Public Worship
March 22. At No. 5. Cornhill.

POETRY.

For the New England Spectator.

"When death shall come, may we have nothing to do but to die."

Oh! Lord, from whom all gracious gifts proceed,
Who kindly mark'st the mourner's secret tear.
Who to each mortal need
Dost lend a pitying ear,—

Grant, when death's summons on my ear shall fall,
With startling haste, or slow, deliberate sound,
Expectant of his call,
I may be waiting found.

If worn with weakness, racked with bitter pain,
Or vexed with care, his stern approach I see,
Let it not then remain
To make my peace with thee.

If to endure the tortures of remorse,
The fullest vigor oft will scarce suffice,
If, 'neath its withering force
The strong man prostrate lies;—

What shall he do, who, bound with palsy's chain,
Or on the couch of fever stretched forlorn,
Yet disregards that pain,
By fiercer anguish torn.

When the dull eye, languidly half upraised,
Uncertain scans its most familiar friend,
Can it extend its gaze
To reach time's awful end?

E'en from the slightest call of earthly care,
Weary and faint the sufferer turns away;
And can he *then* prepare
To meet the judgment day?

Perhaps, oh! fearful thought!—his failing mind
Beneath the shock of sickness prostrate lies,
While he has yet to find
A mansion in the skies.

Or, still more hopeless! in youth's thoughtless prime,
Or honor's, pleasure's, mammon's willing slave,
The sudden scythe of time
Extends him in the grave.

Teach me, oh! Lord, forewarned by nature's course
And by the gracious counsels of thy book,
To Jesus, blessed source
Of endless life, to look.

Teach me in health for sickness to prepare;
In life, for death; on earth, for highest heaven;
And while thy gifts I share,
To thee my *all* be given.

Than shall I have, when called from earth's domain
To join the ransomed myriads of the sky,
No trial, save of pain,
No labor, but to die.

W.

MATTHEW XXV. 40.

A Poor wayfaring man of grief
Hath often crossed me on my way,
Who sued so humbly for relief,
That I could never answer "nay:"
I had not power to ask his name,
Whither he went, or whence he came,
Yet there was something in his eye
That won my love, I knew not why.

Once, when my scanty meal was spread,
He entered—not a word he spake;
Just perishing for want of bread;
I gave him all; he blessed it, brake,
And ate—but gave me part again.
Mine was an angel's portion than,
For while I fed with eager haste,
That crust was manna to my taste.

I spied him where a fountain burst
Clear from the rock; his strength was gone;
The heedless water mocked his thirst,
He heard it saw it hurrying on:
I ran to raise the sufferer up;
Thrice from the stream he drained my cup,
Dipt, and returned it running o'er;
I drank, and never thirsted more.

'Twas night; the floods were out; it blew
A winter hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof;
I warmed, I clothed, I cheered my guest,
Laid him on my own couch to rest;
Then made the earth my bed, and seemed
In Eden's garden while I dreamed.

Stript, wounded, beaten, nigh to death,
I found him by the highway-side;
I roused his pulse, brought back his breath,
Revived his spirit, and supplied
Wine, oil, refreshment; he was healed;
I had myself a wound concealed;
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw him next condemned
To meet a traitor's doom at morn;
The tide of lying tongues I stemmed,
And honored him 'midst shame and scorn;
My friendship's utmost zeal to try,
He asked if I for him would die;
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will."

Then in a moment to my view,
The Stranger darted from disguise;
The tokens in his hands I knew,
My Savior stood before my eyes;
He spake; and my poor name he named;
"Of me thou hast not been ashamed;
These deeds shall thy memorial be;
Fear not, thou didst them unto me."

MONTGOMERY.

HYMN.

In thine own time we wait to see,
Oh God! the radiant morning come,
When man from vice shall turn to thee,
Like wandering children to their home.

Then, passion's liberated slave
Shall the stern chain of bondage break;
Then, as from slumbers of the grave,
The victim of excess shall wake.

The poisoned cup shall charm no more;
No more the friend in secret weep;
Its day of wrath and vengeance o'er,
The wasting pestilence shall sleep.

Each base desire, each impulse low,
Each groveling thought and hope depart;
And man, restored to virtue, know
The blessings of the pure in heart.

Vanish, ye shadows of the night!
Auspicious morning, thou art nigh!
With the new dawn the east is bright—
The bow of promise spans the sky!

KEEP COOL—KEEP COOL.

"Over the heat and fire of blood
Sprinkle cool patience."

A singular and most unnecessary admonition this, you will say, with the thermometer ranging about zero, and wood at seven dollars! About the greatest difficulty just now is to keep warm. But stay, not so fast my gentle reader. What I mean to advise is—keep thy temper cool—and thou mayest warm thy feet and nose as opportunity offers.

One of the greatest mistakes that a sensible man or woman ever commits, is to get warm—excited—irritated. It is surprising what a little friction produces heat. Rub your hands together and they are hot directly—a couple of dry frosty sticks may be made to burn in the same manner. And just so with the temper—rub it hard against any thing and it blazes directly—and then we say things that we had better not have said, and do things that we had better not have done.

Well, let us talk about the matter.

We hear a great deal said about hasty tempers—quick tempers—and irritable tempers. And people seem to treat these things as natural defects—unfortunate weaknesses, when the fact is that every thing depends upon the way the temper is schooled and trained. There is a difference among men I admit—some are naturally more cold and phlegmatic than others. But you will be much mistaken if you suppose that you can judge of the natural temperament of men by their conduct *always*. On the contrary you will find in many instances, that men once hot, testy, and overbearing, become habitually cool, uniformly mild. They discover the weak point in their characters, and so constantly guard that point, that habit eventually becomes 'second nature,' and the change that you see takes place.

Let me give you some rules for keeping cool—and if they do not succeed it will be because you don't give them a fair trial.

1. To keep cool—you must make a point to be sure you are in the right—whether it be a matter of business or a matter of argument, or a point of etiquette. There is nothing that rubs so hard against the temper, as to find yourself unexpectedly in the wrong. Examine your way well before you attempt to travel it—take care that it is so straight that you see the end before you set out. And then

2. Go quietly on. If you have an argument on hand, dont rise from your seat, your temper will rise with you—don't stretch out your hand or it is half over with you—don't lift up your voice, or you are gone. That's what I mean by 'quietly.' Did you ever notice the fact, that if you keep your nerves composed, and your voice upon its lowest key, you never get angry? It is so—there is just that arrangement between the physical and moral powers—just so the one act upon the other.

3. If it be possible—keep—determine to keep—in a good humor. Some men try to keep down their tempers by laughing through a discussion or difficulty—but the laugh will occasonally degenerate into a sneer, and then the effort at good humor is seen to be rather a laughable affair. But does this seem like begging the question! It squints a little that way I confess—but yet there is something in it. You grant me that you feel in a good humor sometimes. Well just then let me ask you, if it isn't a very comfortable feeling—and if you are not convinced that it would be an excellent attainment always to feel so. If you can't grant me this—why then there is not in your natnre, a hook to hang one chance of reformation on.

Well, now, you are in a good humor.—Will you be so good as to tell me what use there is in getting angry! I think I have you with that question. Do your debtors run away—will your anger catch them?—Does your business go wrong—will it go right if you get in a passion? Can't you pay your debts—will any creditor give you a receipt in full, for your ill-nature? Does your wife scold—your children cry—or your neighbor abuse you—will you mend the matter by getting cross about it? No—you will only make yourself unhappy—and your condition worse by it. Then I say keep in good humor.

But once more—they have a phrase down east, as familiar as a household word. I like it. It is 'calculate.' And whenever a case arises in which you see a possibility of 'losing your temper' as we have it—or 'finding more of it than is necessary for the time—just calculate, about as long as you could count ten, whether the occasion is worth the quarrel—whether the game will pay for the powder—and even if it will, then whether the powder will fetch the game, is another question to be solved.

By a little observation and attention to this subject, its importance and the utility of the rules proposed, I think will become manifest. I commend them, reader, to your consideration.—*Trenton True Amer.*

From the New York Evangelist.

AMERICAN CASTE.—We wish to call the attention of our readers to a capital article on this subject, in the last No. of the Anti-Slavery Quarterly Magazine. It shows, in a most irrefutable manner, that the principle which precludes our colored brethren from enjoying their equal rights, as men and citizens, is not hatred of color, but the spirit of caste. If it were color-hatred, black people would not be allowed to come near us as servants, any more than as associates. But now, when a grand entertainment is given, and the utmost pains taken, and no expense spared to remove every thing disagreeable and provide every thing pleasing to the guests, we see the room filled with black servants. Every article of splendor in dress, every dainty viand, every delicacy of drink, passes through the hands of blacks. But when we come to the Lord's entertainment, where we all meet on the common level, as redeemed sinners bought with the same blood, our delicacy is shocked, and our pious reception of the body of Christ is turned into loathing, if those black fingers are allowed to take a piece of bread from the plate, or those black lips to touch the consecrated cup, before our own. Is that color, or is it caste?

For the information of our foreign readers, who will not easily believe the extent to which caste is carried in this enlightened Christian country, and in the church, too, we affirm that it is the common practice in those churches where the bread and the cup are carried to the communicants sitting, to have the colored members seated by themselves, either on benches in the aisle, or in remote pews, and never, unless by oversight, to allow them to take a piece of bread, or to taste of the cup, until all the whites are served. We do not know of a Presbyterian church in this region, which is an exception, unless some few churches may have adopted a different usage within three years. We have seen our elder go down the aisle on one side, to the farthest seat occupied by the whites, then up the other side to the pulpit, and then go back to serve the colored members. Would Jesus have done so? Hear him say, "Inasmuch as ye have done it unto one of the least of these my brethren, YE HAVE DONE IT UNTO ME." It was an open indignity to my Savior.

A whimsical illustration of the fact that it is caste and not color, and that Americans have no objection to seeing colored people in their places of resort, ☞ IF THEY WILL KEEP THEIR PLACE, is found in a late publication of the New York Zoological Institute. After setting forth their claims and eulogizing their attractions, the proprietors say, in a note,

"*The proprietors wish it to be understood, that PEOPLE OF COLOR are not permitted to enter, EXCEPT WHEN IN ATTENDANCE UPON CHILDREN AND FAMILIES.*"

It is saying, "We, and our patrons, the American public, care not how many colored people come if they will come as servants. But COME AS MEN they shall not."

The manner in which this rule is carried out may be seen in the following letter to Mr. Wright, from a citizen whose worth is well known:

I was very desirous of taking my family to the Zoological Institute in the Bowery, to see the specimens of wild animals. So I hired a carriage, took my family and went up to the place. When we drove up in front of the door, I got out and went to get a ticket. When I got to the door, a well dressed man gave me a very hard punch in the breast with his cane, which knocked me very nearly flat upon the steps. Said I, "What did you do that for?"

'Clear the door,' said he.

'I want to go in, sir,' said I.

'You cannot go in.'

'I am ready to pay,' said I.

'We don't admit *niggers*.'

'Why did you not tell me that colored people were not admitted before you punched me so?"

'If you don't clear out, I will put you in the watch-house.'

'Do you suppose, sir, said I, that I am to be treated in this manner, and not be permitted to speak about it?"

He then called for two officers to take me to the watch-house. I replied, "I think one will be enough, as I shall offer no resistance.' The officers came—laid hold of me with great violence, and walked off with me about a hundred yards; leaving my wife and family in the carriage in front of the door. The officers now said to me, 'If we will let you go, will you say no more about it?' 'Gentlemen, do your duty, for I will come to no such terms.'

They then whispered to each other a moment, and let me go. They returned to their employer, I suppose. I got into my carriage and came home, thankful for having escaped from the jaws of such savage beasts.

Yours, in the bonds of the gospel,
THOMAS VAN RENSALAER.

From the Sunday School Journal.

PERSONAL HABITS OF SUNDAY-SCHOOL TEACHERS.—A teacher cannot have it too deeply impressed on his mind, that his personal example will probably have a more powerful effect on his class than all other means of influence. This, at least, is certain, that whatever is wrong in his example will be soon imitated, and that his moral instructions will have no weight, if his manner or conduct gives the least ground to doubt his sincerity. Teachers often suppose that their pupils (like themselves, perhaps,) think not of the serious business of the school, nor of its duties and proprieties, excepting when they are actually engaged in the recitation of the hour. They do not suspect that they are often noticed on the week-day in the street, by their own pupils or by other members of the school, whom they may not see or recognise. Yet what teacher, who has spent any time in the service, has not often been convinced that he is seen and known by many whom he would pass as strangers? Who has not been embarrassed by the cordial greetings of some stripling, grown up from a Sunday-school child to the apprentice or the lad of the academy? Who that goes much into Sunday-school assemblages is not frequently accosted by name or smile, by little children in the streets, of whom he is utterly ignorant? Yes—let the teacher be assured that there are spies upon him in the church and in the school, and in his every-day life and walks, as well as when he sits down weekly before the class, which has not perhaps been in his mind since the Sabbath before.

If any man or woman needs to be circumspect on account of the effect of example, it is the Sunday-school teacher. And there is no safety for the teacher unles this watchfulness is observed every where and at all times. Many a one who has been careful to assume a plain dress for the school-room, has been detected by young observers in week day foppery. Many a solemn admonition of school-time has been dislodged from the heart by the levity or indifference of the teacher, when, after the lesson was over, he joined his fellow teachers in lively conversation, or was seen to sleep in church, or to gaze idly during the services. We have known a child who was greatly affected by a solemn sermon, in which the preacher manifested great feeling, to be shocked, because the minister came down from the pulpit and spoke to his friends with a smiling countenance, as if his seriousness were all over. Such are the notions—wise or unwise—of children, and of plain peole of all ages. and it behooves us to remember them, especially as a regard to them will keep us on the safe side of the line of duty.

A teacher then will avoid, in his general conduct, whatever it is not desirable that others should imitate. There are many personal habits which a teacher may entail on his class, to their great social if not moral injury, but which never occur to him as engaging their notice. Remarkable attention to dress, or special regard to personal appearance in any form, is one of the methods by which much injury is done. Besides the incongruity of any grade of foppishness with the sacred duties of Sunday-school instruction, the effect of the example on those who can ape it, and of the contrast on those who have not the means, is exceedingly injurious. Who has not witnessed the perpetual and universal injury caused to a whole school by one gay teacher?

All kinds of affectation come under the same condemnation. The use of unusual words, and the assuming of sanctimonious looks, are often practiced until the habit becomes ludicrous.—Every thing that borders on *the queer* should be avoided, if children are to receive unmixed impressions of good. People who have the reputation of being odd, or eccentric, often make very entertaining, but seldom wise instructors. Judgment is a grand requisite in the guides of children.

The teacher who aims at gaining personal influence over his pupils will have the wisdom to avoid every habit that would prevent the respect which is essential to that end. Here again trifles do the work. An oversight of propriety of no greater moment than a habit of spitting, or some unseemly practice of that description, may possibly create disgust, and certainly sets an unbecoming example. Whatever ought not to be done in any other company ought not to be done before children. Let each teacher take a candid review of any personal habits that may be supposed to come under this rule, and if he even doubts of the propriety of any one, he may be sure that what is a subject of his doubt is a more decided question with those who observe him.

To Auxiliary Societies and Others.

The annual meeting of the American Sunday school Union takes place, according to the constitution, on the twenty-third day of May next. We hope we shall be more successful in this than in former years in our efforts to secure from auxiliary unions, societies and schools the reports which, in the terms of their connexion, they have undertaken to furnish. Surely it would cost little trouble, and be an advantage to the auxiliaries themselves, as well as a compliance with their contract, to answer these six questions:—

1. What is the name of your society?
2. What number of schools have you?
3. What number of teachers?
4. What number of scholars?
5. What number of teachers have made a public profession of religion, in the last twelve months?
6. What number of pupils in the last twelve months have made a public profession of religion?

If the exact numbers cannot be ascertained, an estimate will be of advantage. There are many other items on which we should be very glad to have full reports, such as the state of the libraries; the benefits they have caused; the influence of the schools on individuals, families and neighborhoods; interesting facts, whether favorable or otherwise, in relation to the schools; the state of education, and of religious opportunities in the vicinity, &c. &c. Such reports as these we would gladly receive not only from the officers of auxiliaries and other societies and schools, but from individuals, whether connected with the schools or not, and whether friendly or unfriendly, and whether their reports be commendatory or the contrary. We especially ask the attention of ministers, and prominent laymen in all the churches, to make free communications on these topics and on all others connected with our operations; and we hope superintendents and teachers will not only express their views and communicate facts, but try to induce their pastors, and intelligent members of their churches, or their neighbors, to act upon this suggestion. If it will be any encouragement to this service, we promise that such favors shall not be filed away without notice, but that they shall be used in the Annual Report, or the Journal, and a copy of the Report, in pamphlet form, be sent to any correspondent who desires it.

All communications on this subject may be addressed to the corresponding secretary of the American Sunday school Union, Philadelphia.—*S. S. Journal.*

From the London Christian Observer.

On Religious Services at Inns.

MR. EDITOR—My attention was some time since attracted by a letter from one of your correspondents, urging on Christians, when traveling, the importance of inviting the families at the inns at which they may sleep, to join in Scripture reading and prayer. It then seemed to me a hard saying; but by divine help, more than three years ago, I was enabled to begin the plan, and am thankful, that, so far from being now a cross, it adds greatly to the interest and pleasure of my journeyings.

The readiness, and apparent thankfulness, with which the invitation has been generally accepted, has surprised me in no small degree; in my last peregrination of a month it was declined in only two or three instances; and often very interesting companies have united in the service. Of course I occupy a private room, and send a suitable message to the master or mistress of the house, stating that I shall be glad to unite in reading the Scriptures and in prayer with any of the family who can attend, and with any company in the house who may wish to join in the exercise. I usually select some interesting narrative to read, minding that the service is not too long (not exceeding twenty minutes.) A Christian friend, traveling with me on a long journey, was agreeably disappointed, and much gratified to see so many embrace the opportunity afforded. Will Christian ministers, and my Christian brethren allow me to appeal to their pity on behalf of the residents at inns? Frequently for weeks they go to no house of prayer. When a little leisure is obtained, they find no disposition to read the sacred Scriptures; and many live as though possessing no souls and no eternal interests. Here, then, is a field of usefulness for Christians itinerating at home and abroad; for I have not pursued the plan in England only. Here their light may shine, the most important interests of their fellow-men be promoted, and the name of God be glorified.

Your reader for many years,
AN OCCASIONAL TRAVELLER.

RAIL ROADS AND THE SABBATH.—The Cleveland Gazette, of Feb 1st, says:

"Many of our wealthy citizens, who refused to take stock in the Pittsburgh Rail Road *on* account of the probable violation of the Sabbath attending its use, have signified a wish to subscribe largely upon condition that Sunday shall not be a business day."

The same paper, of Feb. 3d, says:

"We are authorized to say, that the stockholders in the Cleveland, &c. Rail Road Company would cheerfully yield the stock to any person or persons who are desirous to take stock therein on the conditions referred to in our paper of day before yesterday."

That is if we understand it, that Sunday shall not be a business day. We should rejoice to see the experiment tried, and have one great thoroughfare opened, where the law of God would be respected.

The subject of permitting the mail to be transported on the Rail Road from Albany to Utica, is now before the legislature of New York, and an effort is making to prevent it from being carried on the Sabbath. A writer in an Albany paper shews, that when the Rail Road is completed from Albany to Buffalo, the mail that now leaves each place on Sunday would then, if delayed till Monday morning, arrive at the other place several hours sooner than it now does. So that the public would then be accommodated so far as the Sunday mail is concerned better than now; and on the other days receive the mail in less than half the present time.—*Cleaveland Messenger.*

RICHARD CARLILE A CHRISTIAN.

We copy the following from the police report of the London Morning Herald, Feb. 6th.

Mr. Richard Carlile, who for many years past sustained an unenviable notoriety as a vender of deistical and blasphemous publications, presented himself before Alderman T. Wood, to attest his conviction of the truth of Christianity. He produced a set of declarations, such as are taken by dissenting ministers, as preliminary to other necessary steps to becoming a legal teacher of a congregation. He was desired to read his declarations aloud, which he did, in a decorous and apparently sincere manner.

The first was a declaration of fidelity to the king, and of abhorrence of certain popish tenets. Then followed a profession of faith:—"I, Richard Carlile, profess faith in God the Father; and Jesus Christ, his eternal Son, the true God; and in the Holy Spirit—one God, blessed evermore. And do acknowledge the holy scriptures of the Old and New Testament to be given by divine inspiration." The next was that he preferred the Protestant to the Roman Catholic version of the Bible. "I, Richard Carlile, do solemnly declare, in the presence of Almighty God, that I am a Christian and a Protestant, and as such that I believe that the scriptures of the Old and New Testament, as commonly received among Protestant churches, do contain the revealed will of God, and that I do receive the same as the rule of my doctrine and practice."

Having subscribed these declarations, the Alderman granted him a certificate to that effect

The Alderman having congratulated him upon the occasion of his appearance.

Mr. Carlile, in reply, intimated that he had read the scriptures frequently and carefully, and the issue of that research had been the removal of his former errors

THE SCHOOL OF GOOD MANNERS,

COMPOSED for the help of parents in teaching their children how to behave in their youth. Revised and amended. "Train up a child in the way he should go and when he is old he will not depart from it."
Just published and for sale at the S. S. Depository, 13 Cornhill. C. C. DEAN, Agent.

The life of Jacob and his son Joseph.

JUST published, in a beautiful volume of 191 pages, with the following illustrations.
An engraving on steel, of the return of Jacob's ten sons from Egypt;—Wood engravings of the blessing of Esau,—Jacob and Rebecca at the well,—Camel and rider,—Eastern mode of salutation,—Joseph's coat brought to Jacob,—A mummy,—Joseph in Pharaohs chariot,—The cup found in Benjamin's sack,—Judah appealing to Joseph,—and 17 small maps inserted in the text, forming a complete guide to the Geography of the narrative. Price 37 1-2 cts.
Just received at the Depository of the Am. S. S Union, No. 22 Court St.

COPARTNERSHIP NOTICE.

The subscribers have this day formed a copartnership under the firm of WHIPPLE and DAMRELL, for the transaction of the Printing and Bookselling business, and have taken the store lately occupied by Mr. William Pierce, No. 9 CORNHILL, where a general assortment of Books and Stationery may be found.
The former customers of Mr. Pierce, and the public generally, are respectfully invited to call.
March 7th. JAMES K. WHIPPLE. WM. S. DAMRELL.

NEW BOOKS.

JUST published by the Massachusetts Sabbath school society, and for sale at the depository No 13 Cornhill, the Family memorial, or a father's tribute to the memory of four children, by Stephen Morell of Little Baddon, Sussex, from the London edition. The Little Lamb; or virtue's reward. translated from the German by Ferdinand Kirchsin, with four cuts.
Samuel R. Plumbe, an authentic memoir of a child; in a series of letters addressed to a child, by Rev. Andrew Reed, D. D. from the London edition with sixteen cuts.
C. C. DEAN, *Agent.*

NEW BOOKS.

FOR sale at the depository of the Mass. S. S. Society, 13 Cornhill—Hannah Swanton, the Casco Captive; or the Catholic religion in Canada, and its influence on the Indians of Maine.
The Shepherd boy and the Giant.
C. C. DEAN, *Agent.*

NATICK HIGH SCHOOL.

THE spring term of this school will commence on the first Monday in March.
The above school is located near the rail-road depot, in Natick, affording a ready communication with Boston and Worcester.
There will be four terms in a year of 11 weeks each.
Tuition: $4,00 per term, for the common English branches, and $5,00 for the languages, higher mathematics, and book-keeping by double entry, with a small additional tax for fuel.
No charge will be made for less than one term.
CHAS. DICKSON, A. M. Principal.
Reference may be had to Rev. Dr. Storrs of Braintree, Dr. John Homans, Mr. Chas. Henshaw, Samuel Frothingham Esq. Mr. John Wetherell, Mr. John J. Brown, Mr. John Stearns, and Mr. John D. Gardner of Boston. 2 w
Feb. 20, 1837.

A YOUNG LADY, fully qualified to teach all the English branches, wishes to get a school in some country town. Please enquire of the editor of the Spectator. 6w

GRAHAM HOUSE, for the accommodation of permanent and transient boarders, by David Cambell, No. 23, Brattle street, (a few rods above the City Tavern,) Boston.
The table supplied from the products of free labor.

Put off, and put on,

OR THE VILE AND BEAUTIFUL APPAREL, by SIMON,
Just published and for sale at the depository of the Mass. S. S. society, 13 Cornhill. C. C. DEAN, *Agent.*

FAMILY INSTRUCTION,

OR *the widow of Monmouth*, part 4th, by the author of a series of Missionary S. School books, just published and for sale at the depository of the Mass. S. S. society, 13 Cornhill.
C. C. DEAN, *Agent.*

LIGHTS AND SHADOWS OF CHRISTIAN LIFE.

BY Rev. Dr. Brownlee.
Christian Retirement.
A Plea for Voluntary Societies,' by a Member of the Assembly.
The Lily of the Valley.
Sargent's Temperance Tales, in 3 vols. in gilt. at $3 per set
Just received and for sale at No. 5 Cornhill. Dec.

SABBATH SCHOOL DEPOSITORY.

THE depository of the Massachusetts Sabbath School Society, is at No. 13 Cornhill, where may be obtained a great variety of books suitable for S. School and family libraries.
C. C. DEAN, *Agent.*

WESTMINSTER ACADEMY.

THE Spring Term of eleven weeks will commence March 1st, under the instruction of Mr. ALLEN, whom the Faculty of Amherst College recommended "as sustaining a high standard of scholarship, and amply qualified to teach the Languages, or any other branch of Academical education." Miss Packard will resume the charge of the Female Department one quarter more only. Should sufficient encouragement be given, there will be a thorough course of Lectures, and experiments on Natural Philosophy, Chemistry, and Astronomy connected with a valuable Apparatus from Boston. Good board obtained as reasonable as in any country town.
Tuition. English, $3 00, Languages, $4 00.
Westminster Feb. 8, 1837.

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